Library of The Theological Seminary

PRINCETON · NEW JERSEY

PRESENTED BY
The Estate of
Samuel Henry Gapp

S. H. Gage.

DEC 14
THEOLOGICAL SEMINARY

THE

MEMORIAL-DAYS

OF THE

RENEWED CHURCH

OF THE

BRETHREN.

Translated from the German.

PRINTED BY

T. CUNNINGHAM, ASHTON-UNDER-LYNE;

AND TO BE SOLD IN ALL THE
UNITED BRETHREN'S CONGREGATIONS IN THE UNITED KINGDOM.

MDCCCXXII.

CONTENTS.

I. Beginning of the Building of Herrnhut, by the first Emigrants of Moravia. For June the 17th.

II. The laying of the Foundation Stone of the first Meeting Hall and Academy at Herrnhut. For May the 12th.

III. The Renewal of the Brethren's Church, 1727. Appendix A. B. C. For August the 13th.

IV. The great awakening among the Children at Herrnhut. For August the 17th.

V. Beginning of the hourly Intercession. For August the 27th.

VI. First Mission of the Brethren to the Heathen, viz.: the Negroes in Saint Thomas. For August the 21st.

VII. Beginning of the Mission among the Heathen in Greenland. For January the 19th.

VIII. Powerful experience in the Unity of the Brethren, that Jesus is the chief Shepherd and Head of His Church. For September the 16th, and November the 13th.

Digitized by the Internet Archive
in 2014

https://archive.org/details/memorialdaysofre00unse

PREFACE.

The following eight Narratives, and their Appendixes, contain historical accounts of those events which have given rise to the memorial days of the renewed Church of the Brethren. They are in close connexion with the Narratives published in 1821, comprizing the account of those two memorial days which have a reference to the history of the ancient Church of the Brethren; and this connection is necessarily the closer since none other but the descendants and survivors of that oppressed Church, (which had been completely destroyed in those regions where it existed originally) commenced in the year 1722 the building of Herrnhut, the firstling of all our Congregation places. Having found in that

place an asylum from the reiterated persecutions of their enemies, they resorted thither from time to time, in considerable numbers, and brought with them the Statutes, the Spirit, the Blessing and the Promises of their ancient Church. The commencement of the Building of Herrnhut, June the 17th, 1722; the laying of the foundation stone of the first Meeting Hall and Academy, May 12, 1724; the agreement to the first Orders and Statutes of the Congregation, May 12, 1727; the celebration of the Holy Communion by the Congregation at Herrnhut in the Church at Berthelsdorf, 13th. of August, the same year, which, as it were, imprinted the Lord's seal upon that Congregaiton, and from which may be derived, as immediate consequences, the awakening of the Children, and the introduction of the hourly intercession—these were the memorable events, which fully proved, that the Lord would again mercifully look upon his deserted, despised, rejected people of the Brethren; and graciously answer the believing Prayer of his faithful Servant, the aged Bishop Amos Comenius. *O bring us, Lord, again to thyself, that we may return to our homes! Renew our days as of old!*—and that he would according to the hope and confidence of this his Servant, breathe with the breath of his mouth upon the dead and dry bones, scattered over the field of this world, and

cause them to live. Every one, who reviews the course and connection of these events, with even only a small degree of attention, will have to acknowledge, in these beginnings of the Brethren's Congregation, the finger of God, and the moving of his Spirit; and whoever with due care contemplates the evident leading and interposition of the Most High, in this new phenonemon of his kingdom, will be constrained to confess: This is the Lord's doing, and it is marvellous in our eyes! As soon as the newly established Congregation of the Brethren began to feel the vigor of the life which had been imparted by the Lord, the most earnest wish to participate in the furtherance of the kingdom of God in general, filled the minds of all. The impulse of their hearts to carry the message of Salvation procured for us by Christ to the remotest heathen tribes, inspired the first heathen-messengers with that irresistable courage of faith, which enabled them to break through all opposing impediments, and to commence in the years 1732 and 1733, the first Missions of the Brethren in St Thomas and in Greenland; the beginning of which Missions is commemorated on the 21st. of August, and 19th of January. All these memorable events were sealed and confirmed by the blessed experience made in the Unity of the Brethren, both on the 16th. of September and 13th. of

November, 1741, that Jesus is the Chief Shepherd and Head of his Church: for on those days of powerful visitation from the Lord, the Members of the Congregation felt a deep inward conviction, that the Unity of the Brethren, as a Society closely joined together by the bond of love and of true fellowship of spirit, and as a separate and distinguished Church, known by its peculiar Statutes and Ordinances, had Him, who is the Lord and Ruler of his whole Church, visible and invisible, as its *only* Head, who condescends himself, as the Elder, to govern the same, to direct his Servants, to watch over the whole, and at the same time to bear on his heart each individual member, caring for all according to their several wants. The following Narratives are chiefly selected from the original Diaries, Letters and Essays of those persons, who took a distinguished part in the events narrated.

As much as possible their own words have been retained, which is even the case in numerous passages where no particular notice is taken of that circumstance. This will transport the reader in so much the more lively a manner into that particular period of time, on which just now, (as the renewed Brethren's Church is on the point of concluding the first century of its existence,) we look back with heartfelt

gratitude. For it was then that the foundation was laid for a peculiar *Dispensation* of the Lord, in which he has deigned to manifest his grace and his glory to the salvation of many thousand souls!

Herrnhut, July, 1831.

PART FIRST.

BEGINNING OF THE

BUILDING OF HERRNHUT,

BY SOME

Moravian Exiles.

For JUNE the 17th.

God calleth those things which be not, as though they were. *Rom.* 4. 17.

"God, who is wonderful in all his works and ways, is pleased to effect great and excellent purposes by means of things, in themselves weak, yea despicable in the eyes of the world; with a view that his name may thereby be glorified, and his omnipotence, wis-

dom and grace made manifest. In the execution of these his purposes, he gradually unfolds and brings into completion the hidden counsel of his will, unravels his thoughts from time to time more fully: till the whole of his design being accomplished, the minds of all may be directed to consider the excellency of it, and thus become acquainted with his name and will, and be brought under the influence of genuine faith in him. Such has been the commencement and gradual progress of that work of our God and Lord, which in these our days he has been pleased to begin and to continue *among us and by us*, who are poor and mean, and consequently despised by the world:—a work which affords a striking evidence that He is in Christ our gracious God and Father, whose intention it is, that we should be his obedient children, and a people devoted unto Him, in as much as he hath raised us from a state of death, and brought us to the glorious light and liberty of the Gospel; so that now, rejoicing in his aiding grace, we can declare with a cheerful voice, and with holy exultation: "The Lord hath done great things for us, whereof we are glad!" With these words, that servant of the Lord Christian David, who deserves pre-eminently to be noticed among the founders of the congregation at Herrnhut, begins his account of that congregation in a letter written by him at Montmirail, October 2d., 1731, and addressed to the believing Brethren at Bern, Schaffhausen and Lausanne. He was born December 31, 1690, at Senftleben, a village in Moravia, not far distant from the town of Neu Titschein, and educated in the Roman Catholic religion, in the devotional exercises of which he showed great zeal; though in so doing, he found no rest for his soul, as his heart

condemned him still, while fighting against inward temptations, and allurements to sin. In his youth he was employed in tending cows and sheep. When arrived at years of maturity he learned the carpenter's business at Holeschau, which proved the occasion of his becoming acquainted with some Protestants, who sought to convince him, that the Pontifical power, the worship of images and the pilgrimages enjoined by the Roman Church, were nothing but the inventions of men. Thus his faith in the traditions of his fathers, was, in some measure, shaken. Some pious men in that town, who were seeking after God, had been imprisoned in a cellar, on account of their meetings and books; and as they were heard day and night to sing and fervently to pray to God, a deep impression was thereby made on his mind, though he could not comprehend the cause of that impression. He conceived about this time also a great affection for the Jews, who had a synagogue in that place, being led to observe their devotional earnestness and zeal; and having entered into conversations with them respecting their belief, he was tempted to call in question the truth of christianity, and could not determine which was the genuine zeal, whether that of the Roman Catholics, that of the prisoners above mentioned, or that of the Jews. He had not as yet been favored with a sight of the Bible, and having been told that it was the Word of God, he earnestly longed to become possessed of one. He was at that time 20 years of age. At length he was favored to obtain the Sacred Volume, and by carefully reading and searching it, while comparing the Old and New Testaments, the doubts which before had grievously assailed him, were by degrees overcome; and he was taught to believe that Jesus is the promised Messiah.

and that God, who had revealed himself under the Old Covenant Dispensation, as the God of Abraham, Isaac and Jacob, had, in the new dispensation of grace, made himself known as the Father, the Son, and the Holy Ghost. But new temptations to unbelief soon arose in his heart; for he began to entertain a doubt whether the Bible was indeed the Word of God? However the more diligently he continued "searching the Scriptures" and reflected upon the accomplishment of all the promises and threats therein contained; and how, exactly according to the truth, the Scriptures describe the inward warring of the flesh against the spirit, and the condition and characteristic both of believers and unbelievers—so much the firmer became his conviction, that the Bible was really the Word of God, and that the religion of Christ was the only true one, for the sake of which, throughout all ages, a numberless multitude of confessors, had willingly laid down their lives. Since that time the Bible became his favorite book; and when overcome with fatigue from his daily labour, he sought and found therein refreshment and renewed strength.

This predilection for the holy Scriptures he retained through his whole life, and manifested it also by a certain peculiar mode of expressing himself, drawn chiefly from the Sacred Volume; and he even formed his hand writing from the *printed* book, which was the cause of its characteristic peculiarity.

Feeling now convinced that the doctrine of the Lutheran church was conformable to the Word of God, he took the resolution to join the same. With a view to put this resolution into practice, he travelled into Hungary, as soon as he had finished learning the carpenter's business. When at Tyrnau, he heard for the first time in his life the singing of a

Protestant Congregation, his joy was unspeakably great. The Lutherans in Hungary however refused to receive him among their number, lest they should subject themselves to severe penalties, and advised him to go to Saxony: and when he discovered that the Catholic Clergy were seeking how to ensnare him, he followed the advice given, and set out, through Austria and Bohemia for Leipzig, and thence proceeded to Berlin, where he openly embraced the Lutheran Religion, and received the Holy Communion for the first time in their Church, from the Rev. Mr. Schmitt their Minister. But great was his disappointment in not finding what he had been in search of, to wit, the prevalence of a godly life and conversation, among those who professed the religion he had now embraced; for in its stead he observed almost every where ungodliness and worldly lusts; and his grief of mind became still more acute, when he found that it was impossible to live according to the law of the Gospel, without incurring many impediments and much mockery. On that account he resolved to enlist as a Soldier, thinking that in that situation he would be less exposed to the attacks of those who made a mockery of vital Christianity. For this purpose he offered his services as a soldier to the military authorities at Berlin, but was rejected because he was a subject of the Emperor of Austria, nor could he succeed in his application till he had used the strongest and most earnest entreaties, in consequence of which, he was at last received among those employed in attending the Waggon Train, and in that capacity he served in the war against Charles the 12th. King of Sweden, and was present at the Siege of Stralsund. But in this military situation he met with the same disappointment, and therefore

received his dismissal with joy. After that period he had to endure a dangerous illness, during which, he frequently renewed his vow of fidelity to God; he continued working at his trade in Breslaw and Schweidnitz, and at last not thinking himself, while in Silesia, out of the reach of the persecutions of the Jesuits, he repaired in the year 1717 to Goerlitz, in Upper Lusatia. In that town he became acquainted with the Rev. Melchier Schaffer, M. A. Senior Minister at Trinity Church; also with the Rev. John Christopher Schwedler, M. A. Vicar of Lower Wiese, as well as with other children of God, in whose discourses and conversation he found at last what he had so long, but fruidessly, been in search of. He now married a person belonging to Mr. Schwedler's parish, which marriage God blessed with five children, all of whom departed this life in early youth. This marriage did not however interrupt his calling as a pilgrim of Christ; and his partner, who was of a sickly habit, remained quietly at home, leaving him at liberty to pursue his road, whithersoever his inward conviction might lead him. For, after having obtained the saving knowledge of the truth, he felt himself excited to pay repeated visits from Goerlitz to his own countrymen of the Protestant persuasion, with a view to recommend to their most serious attention those truths, the blessed influence of which he had experienced; and more fully to explain to them the counsel and the ways of God.

About a hundred years had now elapsed, since the commencement of that persecution which the Roman Catholics in Bohemia and Moravia had raised against all the divisions of the Protestant community, and of course also against tbe ancient church of the Brethren. These had been deprived by the power

and craft of their adversaries of their religious liberty, their chapels, their ministers, and their books. Many of them had emigrated, and many had been induced to embrace the Catholic confession of faith. Yet were there still numbers of them left, especially in the little town of Fulneck, and the adjacent villages, which had formerly been the parish of the last bishop of the Moravian Brethren, Amos Comenius; and those who were thus left in the country, though they were forced outwardly to conform to the rites of the Romish Church, had preserved, as a sacred deposit, the Holy Scriptures, the Brethren's hymn book, and various other edifying and devotional writings; all of which they read in their secret retirements, with great diligence. They met together for worship mornings and evenings, and especially on Sundays; yea, even occasionally administered the Holy Communion to each other in secret.

Among the Fathers who kept up these spiritual connections, particular mention is made of George Jaeshke, at Sehlen. His ancestors had sought an asylum in Moravia, from the persecutions they had to sustain in Bohemia, in the 15th. century. He was a genuine descendant of the Bohemian Brethren, and one of those pious and patriarchal men, to whom "the hidden ones of the Lord" took their refuge during those oppressive times.

He maintained a close fellowship with the Brethren in Fulneck, Zauchtenthal, Schonau, Kunewalde, Senftleben and Seitendorf. They usually met together in turns at one or the other of these places, to enter into conversation about the state of the Brethren, the nature and influence of sound doctrine, the defection of so many, the oppression under which the small remnant, yet left, continued to groan. On these

occasions they also covenanted together, amidst many tears with prayer and supplication, to adhere faithfully to the truth as it is in Christ Jesus. The number of such families, whom they could trust, was gradually diminished by the secession of those, who through intermarrying with Catholics, united themselves more closely with the latter. This diminution was chiefly aimed at by the civil authorities, especially in those places which (as it was the case with Sehlen) belonged to the Jesuits. The above mentioned George Jäeshke made it the business of his life, even to its final close, to continue in prayer, to address words of warning or comfort to the faithful remnant, and to strengthen the things which were ready to die. He cared in an especial and truly paternal manner for the five sons of his daughter Judith, who had married George Neisser. To these his grandsons faithfully explained God's counsel concerning man's salvation, and urged them diligently to peruse the Bible, the writings of the Brethren, and those of Luther; nor did he fail forcibly to point out to them, how necessary it is, that each should seek to experience grace, and the forgiveness of his sins, and that none should henceforth live to the world, but alone to the Lord Jesus; this being the reality of vital godliness, without which a man must perish, notwithstanding all the knowledge he may possess.

When far advanced in years he married the second time, and on the 27th. of September, 1700, his son Michael was born, to whom he showed particular affection, in consequence of which it was his earnest wish and endeavour to impress his infant mind with the feeling of the love of God manifested in Christ Jesus. In the year 1707, perceiving that the time of his departure was at hand, and wishing to

impart his farewell blessing to this his infant son, then six years of age, as well as to his grandsons, he sent for them to the couch on which he lay, and while they were surrounding it, he exhorted them to remain faithful till death to the Lord Jesus, and to the knowledge they had obtained; to abide in him, and to cleave to him with their whole heart and mind. If they would do this, he assured them, they would experience a great deliverance; for God would avenge his own elect, who cry unto him day and night. "It "is true," said he, "our liberty is gone, most of "our descendants give themselves up more and more "to a worldly mind, and get entangled in the net of "Popery—yea it would almost appear, as if the Bre- "thren's cause was annihilated; but, you my dear "children, will live to see a great deliverance "wrought in behalf of the remnant of our flock; "yet whether it is to take place here in Moravia, "or whether you will have to quit this Babel, I "know not of a certainty: this I do know, that the "time for it is not far distant; and I feel inclined to "believe, that an emigration will be undertaken "into a land, and to a place where you may serve "the Lord without fear, agreeably to his holy word. "Be ready against that time, whenever it may come, "and beware lest you be the last, or even tarry be- "hind. Remember I have told it you before hand. "This, my infant son, must remain the property of "Jesus; I recommend him to you, and especially to "thee, Augustin; care for him, and by no means "leave him behind, at the time of your emigration!" Having said this, he turned to this favorite child, and with tears of affection imparted to him his benedic- tion, and in like manner he pronounced his paternal farewell blessing over each one of his grandsons;

and in a short time after, he entered into the joy of his Lord, at the age of 83 years. This farewell-scene made an indelible impression upon the five Brothers Neisser, who laid up in their hearts every word of their dying grandfather, and never ceased pondering on his parting benediction.

When Christian David, the carpenter, in the year 1717 happened to be on a visit from Görlitz in Moravia, he proceeded as far as Sehlen, and became acquainted with these five Brothers. He gave them instructions as to the most profitable way of reading the Scriptures, and applying them so as to produce a true change of mind. Among other texts he explained to them minutely every word of that passage in St. James' epistle, (chap. 1. v. 3. 4.) "knowing "this, that the trying of your faith worketh pa-"tience. But let patience have her perfect work, "that ye may be perfect and entire, wanting no-"thing," &c., and the explanations he gave them produced a most lively emotion. Having thus sensibly experienced on this occasion, the powerful energy of a person, who, though an illiterate layman, had clearly laid open to them the depth of the depravity of their hearts; they began to feel a strong desire after more light, and as round about them they could discover nothing but darkness, they entreated him, at his departure from them, to look out for a spot in a Protestant country, where they might find an asylum: for they entertained the idea that all the Lutherans were like this one man, with whom they had now made acquaintance. After the lapse of fourteen months, Christian David, having shortly before recovered from a most serious illness, which had almost proved fatal, returned again to Moravia. He then gave his acquaintances an account of the mercy

God had shown him during that illness, and how he had raised up for him many real friends, who had cared for him in a truly parental manner—he told them, how happy he was, and expounded to them that text (Matt. 19. 29.) Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

They on their part repeated the more earnestly their request respecting an asylum elsewhere, the more they felt themselves oppressed by the miserable situation in which they were, and which obliged them to submit to many superstitious rites, which were contrary to the word of God, and the dictates of their conscience, so that they could enjoy no rest either by day or night. Still three whole years however elapsed, before they were favored to see their wish accomplished. During this interval they sought refuge at Teschen in Upper Silesia, not far from the frontiers of Moravia. In that town, as well as at Lower Wiese on the Lusatian boundary, there was one of those Chapels of Grace (so called) which the Austrian Government (to which Silesia was then subject) had been obliged to grant to the Protestants in the year 1706, in consequence of the positive demands of Charles the 12th, King of Sweden. The Rev. John Adam Steinmetz was then the superintending Minister at the Church in Teschen, and in that district, 30,000 Poles, and 40,000 Germans were under his care. This Minister, as well as his two colleagues Muthman and Sassadius, proclaimed the Gospel in a truly awakening manner, and insisted zealously on vital christianity. This was the reason why many people from the adjacent parts of Moravia,

who wished to work out their salvation with fear and trembling, resorted thither. The Brothers Neisser had received the first intelligence concerning the above-mentioned servants of God, from George Retschel, an old soldier of Upper Silesia, who had frequently been begging at their door, and on such occasions had greatly encouraged them by singing evangelical hymns, and quoting suitable passages of Scripture. Christian David also had formed an acquaintance with those evangelical Ministers, and had often referred his friends to them. Inspector Steinmetz and Pastor Sassadius, when consulted by the Neissers, whether they should quit their country, dissuaded them from the attempt to emigrate, because they would every where meet with abundant depravity, impediments in the way of real conversion, and persecution of genuine Christians. This caused them great grief, and often, and with tears did they beseech the Lord, that he would have mercy upon them, and rescue their souls from the abominable doctrine and practice, with which they were surrounded. And when every ray of hope appeared to be lost, so that they were totally at a loss whither to turn for counsel and aid, the Lord graciously visited them at a time when they least expected it. For on Whitsunday, 1722, Christian David again returned to them, and brought the joyful intelligence, that he had become acquainted with a young Count de Zinzendorf, who was not only himself a child of God, and a genuine follower of the Lord Jesus, but endeavoured also to win other souls for Christ, in which view he had purchased an estate in Upper Lusatia, and had given a vocation thither to an awakened Minister, the Rev. Mr. Rothe, who was a faithful witness of Jesus. The circumstances alluded to by Christian David, were the following:

The above-mentioned Count, Nicholas Louis de Zinzendorf (whose grandfather, Erasmus Count de Zinzendorf, had emigrated from Austria for the sake of the Gospel, and left all his estates behind him) was just then, in the year 1721, returned to his grandmother, the Dowager Lady Henrietta de Gersdorf, from those travels in the cause of which, after the completion of his studies at the University, he had visited Germany, Holland, and France. At the house of this Lady, situated at Great Hennersdorf, where he had spent his youthful years, he had received a very pious and christian-like education. When he was but ten years old, he formed the resolution to engage in the Ministry of the Gospel, and during his abode at the Academy of Halle, and at the University of Wittenberg, as well as during his travels in various countries, he had never lost sight of this his inward call. He had, however, been obliged to yield to the wishes of his relatives, and to lay aside for the present the design, so seriously formed and so constantly kept in mind; and accept from obedience to their views, the situation of aulic Counsellor at the Saxon Court, in Dresden. Yet in order to satisfy, at least in some measure, the powerful impulse he felt to be actively engaged in promoting the kingdom of Jesus, he resolved to purchase an estate, and there in conjunction with a pious Minister, to devote much of his time to the spiritual care of his tenants. He had chosen for this purpose the estate of Berthelsdorf, which lay contiguous to Great Hennersdorf, and was also the property of his grandmother; who, after starting various difficulties (for she would rather have seen him fully engaged at Court, than spending his time in the country) at last consented to his becoming the purchaser of that

estate. Previous to the purchase having been ratified, he had already begun to build a house there. He now appointed as his future assistant in the work of the Gospel, the Rev. John Andrew Rothe, a candidate for the Ministry, in whom he could place particular confidence, both on account of his sincere piety and extraordinary gifts, and with whom he had entered into a covenant as Jonathan did with David. This person resided at that time at Leubi, in the capacity of tutor to the children of Mr. de Schweiniz, and used frequently to preach at Görlitz, to crowded auditories, and with evident blessing, but had hitherto felt a conscientious scruple against applying for a clerical office. The Rev. John Horn, who had hitherto officiated there as Minister, and from whom Count Zinzendorf could not promise himself any support in his excellent designs, departed this life, immediately after the purchase of Berthelsdorf. On the day of his taking possession of the estate, viz. May 19, 1722, the Count sent a vocation to the above-mentioned Mr. Rothe, which, among other things, contained the following expressions: "You will have in me more a faithful helper and brother than a patron; for, though poor and weak, I wish to assist you in fighting the battles of the Lord Jesus in his strength. May you convert the desart into a pleasant garden of God, and approve yourself every where as a faithful Shepherd of Christ's flock, then will you, when he who is the Chief Shepherd shall appear, receive a crown of glory that fadeth not away." Mr. Rothe could not enter upon his office till 30th of August that year.

Count Zinzendorf, by means of an accidental conversation with him, was now informed that there resided at Görlitz, a carpenter, who had met with

some awakened souls in Moravia, that were wishing for an asylum out of their own country. In consequence of this information, he sent for Christian David, received him in a friendly manner, enquired minutely into all the circumstances of those Moravian families, and told him at last, that, if they would come, he would take care to find them a place where their emigration would not involve them in any trouble, and that meanwhile he was ready to receive them at Berthelsdorf. His primary design was this, that these Moravian exiles should settle near Reichenfels, which estate he intended for this purpose to rent of Count Henry, the 24th Reuss of Köstritz; and a small village, such as Herrnhut afterwards became, should be built below Ebersdorf, and receive the name Niedrig, or Lowly. But his endeavours to procure quarters for them elsewhere proved fruitless—for they were, by Divine Providence, intended for *him*, that through this seed of the blessed of the Lord, that work which God designed for *him* to execute among Christians and Heathens, might be accomplished.

As soon as Christian David had made known to the Brothers Neisser, at Sehlen—that now a place of refuge had been found for them, Augustin and Jacob, both cutlers by trade, immediately resolved to leave every thing behind, and to follow him, "for" said they, "this is God's doing, it is a call from the Lord!" The three other Brothers unanimously agreed that Augustin and Jacob should set out first, and the others should be sent for, if the Lord favored the undertaking. The execution of the determination of the two Brothers, required however, no small share of self denial.

They were obliged to leave all their possessions,

and domestic comforts, nor durst they in any way acquaint the very numerous circle of their friends, with their proposed design. They could not however, but mention it to their mother, who, in consequence of this intelligence, was so overcome by her feelings, that she fainted several times—a scene which so affected them, that they were almost tempted to desist from their undertaking. But they wrestled the more earnestly with God in prayer, and he enabled them at last to pacify their mother's mind. The situation of their cousin, Michael Jäschkle now particularly engaged Jacob's attention, and he could not help noticing the danger for his soul he would be surrounded with, if he were left among the Catholics, and he remembered the words of their grandfather, which were now beginning to come to pass. He reminded his brother Augustin of the promise they had given to their dying parent, concerning this his son, and when Augustin felt some hesitation to speak to Michael on the subject, fearing that they might thereby be betrayed, Jacob himself offered to do it, in order that he might keep his conscience clear from all subsequent reproaches. He therefore sent for Michael that same evening, enquired concerning the state of his soul, and when he perceived that he was full of anxiety and perplexity, he reminded him of his dear late father, and his farewell blessing, adding, "The time is now come for me to emigrate, and to save the souls of my family; and my own, ere it be too late. My Brother Augustin and myself are fully determined to forsake all, and to go to that place which God himself will have provided for us. If you feel so inclined, hesitate not to do likewise; we will take you with us, according to the promise we once gave to your father, that your

soul also may be saved. Michael was so much overcome with joy and fear, that he could not utter a single word, for his heart was overwhelmed with gratitude to God, who in so wonderful a manner had proved his guide. At length he exclaimed: "If I feel inclined? to be sure, I do—are you going to emigrate, and should I remain behind? most assuredly I will go with you; for I have long had the same wish, which you now express, but I could not see a way for accomplishing that wish. Jacob replied, "keep thy counsel, and make no man thy confident, attend to-morrow to thy employment as usual, and conceal the whole affair within thy breast. After finishing thy day's work, put on in the dark thy best clothes, and if possible, take with thee a bundle, containing a couple of shirts, and be sure to be at my house between nine and ten o'clock." Michael returned thanks to God in silence, and did as he had been directed. He bid his dear native country a thousand times farewell, and the intervening hours seemed to him to move too slowly on in their course. He spoke little, but felt convinced within his soul, that his way was pleasing in the sight of the Lord. At the time appointed, he punctually repaired to the house of his cousin Jacob. It was on the Wednesday in the Whitsun-week of the year 1722, soon after ten o'clock *p.m.* when the two Brothers, Augustin and Jacob Neisser, with their wives and children, (one son six years of age, a daughter aged three, and twins only twelve weeks old) together with their cousin Michael Jäschke, eighteen years of age, and a girl, Martha Neisser, the niece of Augustin's wife, set out in the name of God, and full of courage, under the guidance of Christian David, on the pilgrimage. The travelled all night on bye-roads,

crossing the Silesian boundary—and had completed about thirty miles of their journey when they halted at half-past nine the next morning, near a spring of water, where they took some refreshment. Their emigration was conducted with much precaution, and in so quiet a manner, that, exclusive of the inconveniences occasioned by having to care for the small children that were in their company, they met with no hindrance or delay, and arrived safely at Lower Wiese, where the Rev. Mr. Schwedler gave them a cordial reception, treated them as most welcome guests, knelt down with them, offered up a prayer in their behalf, and finally dismissed them with his blessing. Michael Jäschke remained for the present at Lower Wiese, the rest of the company continued their journey to Görlitz, in which town they also met with a truly friendly reception from the Rev. Mr. Schäffer.

After a short consultation to whom they should apply in reference to their place of abode, during the absence of Count Zinzendorf, who was then at Dresden, Christian David, and the two Neissers, were sent, June the 8th, to Great Hennersdorf, accompanied by an inhabitant of Görlitz, who was to show them the road. They had a recommendatory letter, addressed to the Rev. Chas. Godfrey Marche, who at that time resided in the house of Lady de Gersdorf, as tutor to her grand daughters: he was desired in that letter, to present these Moravian exiles to her Ladyship. In consequence of which he announced their arrival to her, but met, in the first instance, with a cold answer, for she had in former times done much for people of this description, had been frequently deceived, and now declared that she found it impossible to assist every one. Marche

however pleaded their cause in such a manner, that her Ladyship's heart began to relent in their behalf. It was now determined that they should repair to Berthelsdorf, and be lodged in that village: in this view they were sent to Mr. John Geo. Heitz, who was employed by Count Zinzendorf, as Inspector or Steward of his newly purchased estate. He was a native of Zurich, and the Count had taken him into his service, because, having become acquainted with him at Oberberg, in Franconia, where he had the management of the estate of the Countess of Polheim, he had learned to know him, not only as an excellent Manager, but as a pious, steady, and trustworthy person.

Mr. Rothe recommended the Moravian exiles to him in a special letter, dated Leuba, June 8th; the contents of which were as follows: "The bearers of this letter are two of our needy and oppressed Brethren, of the same household of faith with us, from Moravia, who hope in God, that he will be pleased to let them find a little spot in Berthelsdorf, as a place of rest and refuge; and as you, my much respected friend, have but very lately declared your readiness to assist with your counsel and deed, these people, if ever any of them should find their way to you; I am the more encouraged and emboldened to request you to refresh and comfort, to the best of your ability, these poor strangers, who like Abraham, confiding in the living God, have departed out of their own country, leaving every thing behind them. Should you, dear Sir, however anticipate much difficulty as to their lodging and maintenance, I would only entreat you, for the love of Christ, not to say much on this suuject to the good people themselves, but rather to encourage them in the Lord their God.

Their design is in the first place and above all things to find a temporary place of residence for themselves and their families, and then to get every thing ready during the summer season for finishing their own dwelling-house and work-shops. If you would therefore only be so good, agreeably to the declared intention of the Count, to furnish wood for building, and point out a place where to build, as well as afterwards to provide the means to convey the materials to that place. God himself will do the rest. I trust I need add no more, but merely remind you, that these are strangers, who for the sake of Christ have forsaken all, and who desire no more than to earn a scanty livelihood; and thus I feel assured that my much esteemed Mr. Heitz will readily do whatever lies in his power. I intend soon to pay a visit to the Count, when I shall have an opportunity of explaining things more fully to him: meanwhile I would beg you to draw up proposals concerning the place where they should preferably settle, with a view that they may have a small piece of ground to cultivate and improve. May God grant his blessing to all your undertakings and support you, my dear Sir, with his Power and Grace.

The following is the authentic account relative to the settling of the Moravian Exiles, as drawn up by Mr. Heitz himself in his letters addressed to Count Zinzendorf, and in his annotations to the latest accounts connected with the history of the Bohemian Brethren. On the 8th. of June, two of the emigrants from Moravia, as well as the carpenter and a citizen from Görlitz, arrived at Hennersdorf, Mr. Rothe having sent them to Mr. Marche, that he might procure them an audience of Lady de Gersdorf. But her ladyship sent them hither immediately, giving

them a recommendatory note to me, in which she mentioned the spot which she thought would be the most proper for them to build on, and desired that I would shew it to them, and promise them every possible assistance as to their settling there. But these good people were at present only in search of a place, where they might find a temporary residence for themselves, their wives and children, till their own houses should be finished; and this fully coincided with the request contained in Mr. Rothe's letter, which on their arrival they handed to me. I could not therefore devise any other plan, than to lodge them for the present in the house situate on the leasehold farm, with which they expressed themselves fully satisfied. (The house here alluded to was a lonely and deserted dwelling, which had been erected 70 years ago but had never been inhabited.) When the two Neissers had left me, with a view to fetch their wives and children, I not only reflected during their absence, upon what ought to be done, but went also to Great Hennersdorf to consult on the subject with the Countess Dowager.

She readily fell into my views, and we soon agreed upon this subject, and for the same reason, namely, that it would not be suitable to erect a dwelling-house for them in the village of Berthelsdorf. Her Ladyship in consequence proposed the hill behind that village, where there were good springs and abundance of excellent water; but I gave the preference to the hill on the other side, because, as the high-road runs that way it appeared a more likely spot for obtaining a sure maintenance; which indeed her Ladyship acknowledged to be true, but made the objection, that there was no water there, nor could any be obtained. My answer was: "God knows

"how to help!" and after having taken leave of the Countess I proceeded to Mr. Marche's apartment, and conversed with him on the whole subject. He advised the buildings to be erected on the high-road, and promised soon to come to see me, and to inspect the situation, this was what I had much wished for, and I returned cheerfully home. Very early in the morning (the weather being most delightful, and the sky totally calm and clear,) I repaired to my intended spot, with a view to observe the vapors as they would make their appearance at sun rise, in order to draw some conclusion as to the probability of water being found near that place; and perceiving vapors of this description at some distance below, near the foot of the hill, I felt much encouraged. I repeated the experiment the next morning, when again no person was near me and made the same observation. I represented in prayer, and with many tears to God, the distress and desire of these people, and entreated him to let his hand be with me, and prevent the execution of my plan if it were not pleasing in his eyes; adding the following declaration to my petitions: *In this place I will build (in thy name) for them the first house.*

In the meantime Christian David the carpenter and the two Neissers with their families arrived at the farm house which had been assigned to them, where I immediately called on them and assisted them to the best of my abilities; after which I proceeded to Hennersdorf, to represent their necessitous case again, and to signify to Lady de Gersdorf the resolution I had taken. She on her part did not oppose it, but lost no time in sending the poor strangers a cow, that they might be able to furnish their little ones with milk. After having seen Mr. Marche likewise, and invited

him to my house, I returned again to my strangers, whom I found very desirous to commence their building operations.

They would have preferred settling in the village but I made them acquainted with my plan, which however did not altogether meet their views. I then took them to the spot, accompanied by the gamekeeper, pointed out to them the wood intended for their use, and marked the trees to be felled. On the same day I had a visit from Mr. Marche, to whom, in their presence, I showed the place appointed, and spoke of its suitableness, adding that in time a square might be built there, and the whole be properly inclosed. The well, the sinking of which no doubt would be connected with much expence, because of the depth it would require, I proposed should be dug in the middle of that square, and concluded with some other remarks. Mr. Marche as well as Christian David approved of my scheme, and both began to speak in prophetic terms concerning the place to be erected. The former even chose a spot where he would execute his design of building an orphan house, and expressed his wish that these newly arrived strangers might be his nearest neighbours.—Thus far Mr. Heitz's narrative.—

The place which he had chosen was an extremely wild and marshy spot overgrown with bushes and briers, at the declevity of the hill, called the Hutberg, and the high road between Löbau and Zittau, and at times almost impassable for carts or waggons. Augustin Neisser's wife therefore, when first viewing it, could not help asking the question, "Where shall we find bread in this wilderness?" Marche replied in a devout manner and with expression of fullest confidence—"If you will believe you shall see the glory

of God in this place!" In the year 1717 happening to take a ride with Count Zinzendorf, they had arrived at this very spot, just as they were conversing about the blessed institutions at Halle; when Marche turning to the Count exclaimed: You will have it in your power to build an orphan house *here*, so soon as you shall have obtained possession of your estates, This incident he ever recollected, and this was a chief reason why he encouraged the Moravians to erect their dwelling in this place. And Christian David, striking his axe into a tree, which grew in its vicinity, uttered these words, "Here the sparrow hath found an house, and the swallow a nest for himself, even thine alters O Lord of hosts!" Having now had the timber marked out for them in the neighbouring wood, they felled on June 17th. the first tree for the first house in Herrnhut. (This tree was afterwards formed into a pillar, and required as much work and labour as five others, which circumstance led them to many reflections.) On July 7th. and 8th. the timber previously prepared was conveyed into the appointed place, and the three Moravians now commenced building their house (under the pressure of great difficulties on account of their poverty and bodily weakness) on this desolate spot, which was at a considerable distance from the village; and while thus engaged they had to experience much rdicule from people who travelled that road. They frequently called to mind their own total want of strength, and more than once said to one another that this undertaking appeared to them like as if little children should attempt to build a house by gathering together small peices of wood. Yet did their lively confidence in God remain unshaken, since they knew him as that God who led Abraham, when yet alone, out of his country and from his kindred into a strange

land, and made him a father of many nations, and set him to be a blessing to thousands!

While they where employed in completing this building, Baron Gersdorf of Hartmansdorf in Silesia, a near relation of the Count who had been educated with him in earlier years, arrived on a visit to Mr. Heitz, and in his company came the Rev, Mr. Schäffer of Görlitz, and Mr. Marche, as their conductor. They took a view of this new building, and seating themselves on some stones consulted together what might probably become of this place now laid out. But when Christian David began to enumerate the courts and streets which hereafter might be finished, Baron de Gersdorf could not help expressing his scruples and incredulity as to those projects, and drew the conclusion, that if they where really accomplished, God would indeed have to interpose in a strange manner for this purpose. Yet the immoveable confidence, which was shewn by Mr. Marche (who ceased not to maintain that God would in this place glorify himself and his name) made a considerable impression on his mind. In the meantime Mr. Schäffer introduced the new minister, Mr. Rothe, into his office at Bethelsdorf, August 30th. 1722, and at the Sermon preached on this occasion, he made use of these remarkable and striking words, "God intends to kindle a light on these hills, which is to illumine the whole country—Of this I am most fully and firmly persuaded." The three emigrants having finished the house without any assistance, and with but a trifling expence, one of the cutlers moved into it October the 7th. and was soon followed by the other. Christian David however did not take up his residence there, till October 28th. and on the 11th. of the succeeding month it was solemnly opened by Mr. Heitz

the Steward, who had assisted in fixing the first pillar, had himself driven in the first nail, and had daily encouraged and supported the builders. The discourse he delivered on that dedicatory occasion was from the 21st. chapter of the Revelations of St. John. Agreeably to the contents of the chapter he considered the glory of the city of God, and the holiness and bliss of its inhabitants, with application to this new settlement according to its present circumstances; from which he deduced various consolatory lessons and concluded with prayer imploring the Lord that he would erect unto himself here also a tabernacle in which he would condescend to dwell, and where he would bestow on them all the blessings promised in his word. All present were greatly affected, and after Christian David had in like manner offered up a fervent prayer, a hymn taken from a Lutheran collection was sung with uncommon expression of devotion and joy, as the conclusion of this solemn consecration of the newly erected dwelling place.

But the people of the immediate vicinity seemed to take offence at all this, and hesitated not to say—Though the house was now standing it would not continue long. And when about this time (says Mr. Heitz in one of his letters) while the three men were employed in completing the building, I began to make preparations for digging the well, these people turned this attempt still more into ridicule, than even the building of the house itself.

Their observations were such as these. If there had been a possibility of procuring water here, no doubt that spot would have been built on years ago, and it would not have needed, for that purpose, the arrival and interference of Count Zinzendorf's steward! Having now for the space of a fortnight kept two of

our tenants employed in sinking the well, and there being no traces as yet of any water, these men were on the point of leaving me—in vain did I insist on their continuing their labour, promising a pecuniary recompense, they asserted that no water could possibly be found, and that all they obtained from their labor was the ridicule of all the neighbours. I was therefore obliged to assure them, that if in the course of that week no water should make its appearance, the attempt should be relinquished. Thus encouraged, they continued their exertions, and as early as Monday evening we discovered some gravel, which being removed on the following day, we had the pleasure on Wednesday, the fourth of November, to meet with water in abundance; at which occurrence Mr. Marche expressed his joy and sent me his congratulations in a friendly letter. The newly erected place received the name of Herrnhut from Mr. Heitz himself, who used this name first of all in a letter of July the 8th. addressed to the Count, at the conclusion of which he writes as follows:

"God in his mercy has greatly strengthened "Mr. Marche for this work; may he cause his "blessing to rest on it, and grant that your Excel- "lency may be able to build, on the hill which bears "the name of the *Watch-hill* (Hutberg), a tower "which not only itself may abide under the *Lord's* "*Watch* (Herrnhut) but all the inhabitants of which "may also continue on the *Lord's Watch*, so that "no silence may be there by day or night."

On August 12th. he wrote: Yesterday the new building erected on the *Lord's Watch* has been so prosperously finished, that no person engaged in its erection has received the slightest injury.

May Jehovah's eyes remain always open upon

it. "In all subsequent letters the new place is de-
"signated by the name of Herrnhut, and Mr. Heitz
"makes the observation, that Mr. Marche has been
"made instrumental in fixing that name, lest through
"vain glory "another, indicative of man's erection,
"be chosen. In the sequel Christian David when
"once offering up a fervent prayer in the house
"which had been erected, made use of the followiug
"expressions: This place shall be called the Watch
"of the Lord, and they that dwell therein, are to
"watch day and night, lest the work of grace, here
"begun, should in any measure be impeded: and
"may God grant that this place may exist no longer
"than while this work remains the chief and essen-
"tial object of its inhabitants." An historical essay, relative to Herrnhut, written by him, contains these words: We gave to this new place situated near the Hutberg, the name of Herrnhut (Lord's Watch), partly because this name will remind us, that the Lord keepeth watch over us as our Protector, and partly also, because it will bring to our daily remembrance, our duty to watch and pray continually. This name however was not generally adopted till the year 1724, when the Rev. Mr. Rothe, having occasion at a public service to make use of a supplicatory form, mentioned in the same the newly erected place, by the name of Herrnhut. The commencement of the building of Herrnhut took place during the absence of Count Zinzendorf, and chiefly without his knowledge, or at least co-operation. He received the first account of it at Ebersdorf, at a visit paid him there by Mr. Rothe, who was the bearer of the following petition addressed to him by the exiles.

"The Lord Jesus be with your Spirit and ours, in your place, and in that which we inhabit. Amen.

May it please Your Excellency,

" We, the company of poor pilgrims and exiles, salute you in the true spirit of the love of our Lord Jesus Christ, and pray the God of mercy that He would grant to you from above, Grace and Peace, and Strength in the Holy Ghost, and replenish you with his manifold spiritual gifts, in time and in eternity, through Jesus Christ, our Lord, Amen! It gave us sincere pleasure to be informed, that God had so graciously conducted and led you on your journey; may he also perform the good work which himself has begun in you, to his own glory and your everlasting happiness: We much long to be favored to become personally acquainted with you. We are under great apprehension lest by our settling here we may have become burdensome to you; and therefore most humbly entreat you to grant us your protection, to continue to help us further still, and to shew kindness and love to us poor distressed and simple minded petitioners. We shall not cease to pray Almighty God, that he would bless you abundantly, for the kindness shewn to us, and we have the confident hope that he will do it.

Commending you to His divine Mercy,

We remain,

1722. Your most obedient and humble Petitioners,

Christian David,
Augustin Neisser,
Jacob Neisser.

To the above, Mr. Heitz had added the following note.

The good people from Moravia have brought me this address to enclose it to you, with a request that you would be pleased to receive it kindly, and not be offended at their having ventured in all simplicity to address you thus.

On the 12th. of August, Count de Zinzendorf sent the following letter to all his tenants in Berthelsdorf, which was read to them on the day of Mr. Rothe's introduction into his ministerial office there.

Ye that are desirous not to be disobedient to the Gospel of Christ, and its power to Salvation, rejoice in this messenger of it. How beautiful will on your mountains and hills be the feet of this man, who bringeth to you the message of peace and glad tidings! May the Lord go with him, and be his God, and may he *be himself* his mouth!" And you, beloved strangers and pilgrims, whom the eternal God has brought hither out of a foreign land, blessed indeed are ye, because ye have believed! to you all the promises of God will be Amen, to the glory of God by you. As you have given to the inhabitants of this village an evidence of firm faith, so exhibit now before their eyes the example of those works which are the fruits of that faith which works by love, in a life of Christian steadiness and unfeigned love; be the salt among our people—Salt is good!

Inhabitants of the village! do not allow these strangers to out-do you in this respect—lest the meat originally provided for you, should become their exclusive portion! Rather let all draw near to God our Saviour, and join themselves to him in a perpetual covenant, that shall not be forgotten—He assuredly will on his part keep his covenant for ever! He has thoughts of peace over you and not of evil—yea the Redeemer will give strength to his people, the Redeemer will bless his people with peace, Amen, Hallelujah!" Having, September 7th. entered at Ebersdorf, into the state of holy matrimony, with Erdmuth Dorothy, Countess of Reuss, he set out with her towards the end of December, on his jour-

ney to Upper Lusatia, with a view to introduce her to his grandmother at Hennersdorf. When on his quitting the village of Strahwalde, he observed a house on the highroad in the midst of the wood, which he could not remember having seen before, he expressed his astonishment to those about him: and being told that this was the dwelling erected by the Moravians on his estate, he went in to them, assured them of a hearty welcome on his part, and encouraged them in the Lord, reminding them of his grace and truth; he then knelt down with them and fervently entreated the Lord that he would hold over this house his gracious hand, and abundantly bless this place and its vicinity!

II.

THE LAYING OF

THE FOUNDATION STONE

OF THE FIRST

Meeting Hall and Academy

AT HERRNHUT.

For MAY 12th.

About the same time that the first Emigrants from Moravia were received in true christian piety and charity on the estate of Count de Zinzendorf, and built the first dwelling house in the wood on the declivity of the Hutberg: Frederic Baron de Watteville of Berne, the friend and companion of his youth, paid him a visit at Dresden, and afterwards accompanied him to Hennersdorf and Berthelsdorf. They had become acquainted with each other while students at the Royal Academy at Halle, a similarity of sentiments had laid the foundation of that close and intimate friendship between them, which they confirmed, as early as the year 1715, with a mutual covenant, wherein they solemnly bound themselves.

to devote their life to God; to spend as great a part of it as possible, together, to promote every thing that was good, and especially to establish missions among those heathen tribes which might be neglected by others. It was not indeed their meaning, that this object as well as other similar ones, should be accomplished by their own exertions, (for they were both destined by their respective families to fill high stations in the political world, and felt it their duty to be obedient;) but their hope was this, that, as God had provided his pious servant Baron de Canstein (who was a near relation of one of them, and whose life was an edifying example for both) that worthy fellow-worker of his, Professor Franke—he would, in like manner, provide for *them* pious men of that description, or else bless their present endeavours for this purpose among their fellow students, that from their number some might be set apart furnished with every qualification necessary for such important undertakings. For this was indeed their constant aim to impress the minds of these students, from time to time, with the feeling of that fervent love, by which they themselves were influenced towards God our Saviour, who has given himself a ransom for all.

Several young people had joined this covenant, who, however, in the sequel, lost sight of its engagements: but Frederic de Watteville, as well as the Count, was destined by God for the execution of peculiar purposes of His. The latter derived more than common pleasure from the arrival of his friend, whose situation was, however, at that time, not altogether of a pleasing nature. Since their first union at Halle, he had spent most of his time in Paris; had seen the world and enjoyed its pleasures; and while thus engaged, he had penetrated deeply

into philosophical researches, which had almost caused him to suffer shipwreck concerning the Faith. He had only been a few weeks at the house of his friend, when, by the blessing of God, the family worship, which he there attended, as well as the conversation he entered into with him, led him to see the insufficiency of that scheme of piety which he had planned for himself. But this discovery cast so great a gloom over his mind, that he was on the point of calling in question the very existence of God, and his government of the world, and, times numberless, he cried in anguish to the unknown Deity, either to annihilate him, or to reveal himself to him, and to give him signal proofs of the reality of the existence of God. In the midst of this internal conflict, which brought him to the brink of despair, he was faithfully attended to by Lady Joanna Sophia de Zezschwiz, who was at that time employed in the house of Lady de Gersdorf, at Hennersdorf, in the quality of superintendent of her domestic affairs, and companion to her Ladyship; and with whom he, in the sequel, entered into the marriage state, October 30, 1724. She ceased not to testify to him, how God had loved *him*, even so as to give his well-beloved, his only Son, unto death for him; and how much he was loved by Jesus Christ our Lord, who had deigned to die in his stead. Neither did the Count fail to speak comfort to his troubled friend, and by that one word (1 John 4, 16.) "God is Love," the latter felt himself, at length, so powerfully overcome and affected, that he cast himself down before God, dwelling with rivetted attention for several hours successively, on this one precious name he bears in Holy Writ; and was at last favored most triumphantly to emerge from darkness to light. This happened

January 27, 1723. On the 15th of March, the same year, he was most unexpectedly put under arrest; an officer, at the head of a detachment of guards, making his appearance on that day at Hennersdorf, whence he conducted him as a prisoner to Dresden, where he remained in confinement for six weeks, and without being able to discover any cause for this strange and sudden blow, though he reviewed in the most careful manner, his whole course of life, and all his words and actions.

His confinement was rigorous, and his nightly rest was broken in upon by attendants, who were commissioned to search him several times every night. The occasion of this arrest and imprisonment was a letter he had written to the Swedish Lieutenant-Colonel Koch, who had formerly heen Ambassador in Poland, and who now held a station at the Court of Dresden. The Count, as well as Watteville, had accidentally become acquainted with him in that City. He pretended to be very pious, attended the meetings for devotion which were held by the Count, and had commenced a correspondence with both, the subject of which consisted of things of a spiritual nature. But when, after he had committed a heinous murder, (the report of which soon spread) the Police had at that very time, intercepted a letter addressed to him by Mr. de Watteville, in which that gentleman expressed his wish that he might succeed in his design; these expressions being misinterpreted, strong suspicions were cast on the writer of it At his first examination, this letter was shown to him, and an explanation being demanded, his innocence was fully established, and he was set at liberty. This whole affair however, tended finally to convince him of the misery of a worldly

life, in so much so, that he began to prefer the meanest cottage to the most splendid palace, and this frame of mind caused him to unite himself with the Count as his constant fellow-helper.

The Rev. Messrs. John Andrew Rothe at Berthelsdorf and Melchior Schäffer at Görlitz, joined about that time this union, which had for its object, the furtherance of the kingdom of God. The following is the description Count Zinzendorf gives of Mr. Rothe:

"He was a truly learned man, and possessed all the gifts a teacher stands in need of—the connection of the subject he treated was so regular that without intending it, each of his sermons formed a complete system, and this may be sufficiently seen from the outlines taken down, while he delivered them. He was wonderfully accurate in his delivery, whenever he spoke without previous preparation; and when on certain occasions he seemed rather to deliver lectures than to preach, he was by no means tedious. The astonishing rapidity of his elocution was in part the cause of this, but the chief reason to be assigned for it, is, that he had received particular gifts. He united in his person all the gifts of Luther, Spener, Franke and Schwedler. He was not too deep for an unlearned countryman, nor too shallow for a philosopher. His enemies admired him; the Brethren even at the time when they thought they had cause of displeasure against him, acknowledged and valued his gifts of grace; and though in the twenty years now elapsed since the commencement of the congregation many witnesses of the truth have been raiscd, and in some of them at different times, apostolic power has shown itself when delivering the gospel message; yet none amongst them can be compared with Rothe,

either in richness and variety of matter, uniformly excellent manner of propounding Scriptural truth, or overpowering unction and blessing, and careful deduction of effects from the causes in which they originate. Such was this extraordinary man, whose teaching in Berthelsdorf and Herrnhut, from 1723 to 1727, was often so powerful, that it seemed as if he called fire from heaven; and what might be considered as his worst performance, was more solid and substantial than the best others can produce."

"The congregation of the Brethren has reason to keep in constant remembrance the blessings they have reaped from his anointed labors, and the light which he diffused, and in which for a season they rejoiced; for the loss of this light has been since so sensibly felt, as to excite the ardent wish that it might again arise!"

This distinguished servant of the Lord pledged his hand in the first place to the Count, in token of future faithfulness in his service, and brought him into a closer acquaintance with Mr. Schäffer, at Görlitz, a most intimate friend of his, who, as a faithful preacher of the Gospel had hitherto had to endure much reproach for Christ's sake. The Count immediately entered into a covenant with him, to build up the walls of Zion in fellowship under the protection of Jesus, till they should be called into eternity. The four Brethren who were now united in spirit, turned their thoughts first upon the clear, simple, faithful and courageous proclamation of the Gospel. They wished not only to *convince* their hearers, but their chief desire was to preach the word with the demonstration of the Spirit and of Power, and, setting aside things of inferior importance, to dwell exclusively on what is necessary for promoting the conversion of the

heart, and a walk conformable to the Gospel. According to the gifts, wisdom and opportunities which they had severally received, they made the following arrangements among themselves. Mr. Schäffer, being minister in a populous town, engaged in faith to attack with ardent and incessant zeal, the lifeless form of christianity and the self-working and self-righteous spirit, which were again threatening to undermine the Church; to use for this purpose the plainest language and arguments, and not to hesitate (if necessary) to cast himself into the midst of the flames of persecution. He continued in his former course of preaching, combined with private exhortation and the administration of the Lord's Supper, but laid open (on all occasions,) the too much prevailing abuse of these means of grace. With this he connected meetings in his house, at which every one was at liberty to mention whatever might have appeared to him in his sermons to be of a dubious or difficult nature, to demand Scripture proofs, and freely to state the inmost thoughts of his heart. When in the sequel he found himself rudely assailed by adversaries in consequence of these meetings, he transferred them from his house to the church, and held them before the altar.

Mr. Rothe being now appointed minister of his congregation, made it his chief concern to lay before his hearers the most simple, but also the most essential truths in a moving and convincing manner. His patron, Count Zinzendorf, had made the agreement with him to be his deacon or catechist in his spiritual labors, and this plan (notwithstanding some little disharmony which it occasioned among themselves) was uninterruptedly carried into execution for the benefit of the people. On Sunday morning, Mr. Rothe preached with divine power and unction, and

it seemed as if he was led to collect and set before his hearers, in the first years of his ministry all possible subjects of importance, accumulating thus for them a great treasure of divine truths against subsequent barren times, in order that his people might suffer no want, though that want should be felt every where else. Even when there happened to be three or four festival days successively; neither he nor his hearers thought that spiritual exercises were too much multiplied: the last of such days was rather usually the most glorious, for the Minister of the word was rich in gifts, enabling him to propound the same truths with renewed strength, grace and unction; not one was weary of hearing the Word of Peace. At noon he began with catechising the children, and after this catechization, or in its stead, he entered into a free conversation with his hearers, in which many subjects were treated of in all simplicity, and several of those present engaged in prayer, but none appeared on these occasions more venerable, or spoke more to the purpose than Mr. Rothe himself.

The conclusion of this agreeable conversation was made by a lively singing meeting, at which the Count, as Mr. Rothe's assistant, aided by the musical talents of the organist Tobias Fredric,* endeavoured

---

* Tobias Fredric was the son of a peasant of Franconia. His musical talents had opened for him a ready way to enjoy all the vanities of the world, and this very circumstance was overruled by our Saviour for making him acquainted with his people and himself in 1722, when he was scarcely 13 years old. The natural capacity of this youth was so great, and the Lord in general at that time hastened so much in endowing those whom he employed as instruments in his hand, with all the graces that could adorn them, that as early as the year 1727 he was already in full activity, and when in the summer of 1736 he departed this life, while holding the secretary's office at Herrnhut, more was entrusted to his management, than any one would have thought possible or practicable without having seen it himself. He had had to transact important affairs connected with the kingdom of Jesus in Denmark and Sweden, and at the University of Jena.

to attune the minds of all present with the choirs of the saints made perfect, by means of the most delightful hymns. This was the origin of that mode of teaching and admonishing one another in psalms and hymns, which is still in use among us, and according to which the presentors pursuing the same subject in the verses sung, select verses of different tunes; a mode which most admirably keeps alive the attention and alacrity of the mind, and expresses in no common degree the connexion of the subjects. After the conclusion of the singing meeting, the people assembled in a hall of the Count's house, when the Count used to repeat in the presence of the minister the sermon of the forenoon in so complete and distinct a manner, that he scarcely ever omitted a single idea; to this repetition a few remarks were sometimes subjoined either by the minister himself or by others. If it happened that their thoughts concerning any subject were at variance, the Count knew how to suppress his own ideas internally for the time present, and so forcibly to expound the strength of the arguments used by Mr. Rothe in his sermons, that no one could have been able to discover on what particular

---

His peculiar gift was apparent as well in his intercourse with divers people of exalted rank, whom he inspired with a wish to be like him, not by using many words, but solely by placing before them his example---as in his modest and unassuming conduct to inferiors, in a well regulated management of his domestic concerns, and a most pleasing and surprizingly successful method of forming and maintaining friendships, in which all centered in Jesus, and in the enjoyment of communion with him. But agreeably to his own peculiar talent, he had the direction of the congregation music, which by his efforts, he succeeded so far as to raise to its real intention, to wit, a heavenly harmony as to its vocal parts, and the nearest possible imitation of the angelic choirs, that he obtained the admiration of the directors of some royal musical institutions, who acknowledged that his style and manner were inimitable. Since he has been called to the church above, none has been found to unite all these qualities in himself, though Count Charles de Zinzendorf came nearest to him in this respect.

Appendix to the National Reflections. P. 17.

point their sentiments did not accord. During the occasional residence of the Count at Dresden, Mr. Rothe generally repeated the sermons himself, and the Count held public meetings at his house in Dresden, both during the week and on Sundays, when he discoursed to those present concerning the righteousness in Christ Jesus.

In the house of Lady Johanna Sophia de Zezschwiz at Berthelsdorf, whither she had moved to devote her time to the education of some girls, there were held weekly assemblies of the awakened, at which they jointly engaged in prayer; and many souls were convinced and brought over to the truth by hearing an unlearned and simple layman offer up prayers and supplications for nearly an hour together, with uncommon energy and most affecting power.

But in order that not only the unconverted might be called and invited, and the beginning of conversion thus be made; but that all the work of grace might be furthered in those who were proceeding in the path of life; Mr. Rothe engaged in spiritual exercises with them on the Sundays, and the Count through the course of the week; on which occasions God's dealings with the souls of men were further explained. Mr. de Watteville who enjoyed the confidence of all, in consequence of his condescending benevolent and sympathizing character as well as of his cheerful disposition of mind and his abilty to suit his conversation to the situation of people of all ranks; took special cognizance of the private course of each individual and had the commission given him to be their particular friend and guide. The wish of his heart was to live in peace with all, he loved and was loved in return. Whenever therefore error or misunderstandings were to be rectified, he was best qualified for undertaking that task.

Another object these four Brethren had in view, was to suffer no opportunity to pass by unimproved, which would have enabled them to deliver in other places, also a testimony concerning Jesus, and the only way of obtaining eternal life; and thus, when engaged in various journeys, it was a fixed rule with them, never to refuse an opportunity for sowing the good seed in this or the other place. And as they became acquainted from time to time, with persons of various ranks, both high and low, not only in Germany, but also in Holland, France, England, Denmark, Sweden, Switzerland, &c. and as their circle of acquaintance became gradually more and more extensive, they determined to keep up their intercourse by epistolary correspondence.

The correspondence was chiefly conducted by the Count himself, and addressed to such persons whom he deemed to be witnesses of Jesus, or considered as special instruments in the hands of Divine Providence, for keeping up a spiritual fellowship between all the true members of the visible Church of Christ. It embraced exclusively subjects of a spiritual nature, connected with the kingdom of God, "which cometh not with observation, but is within;" it dwelt on the maintenance and advancement of christian charitable institutions, the preservation and continuation of true brotherly love, the removal of impediments to it, &c. &c.

The four United Brethren had it no less at heart, to get various useful and edifying tracts printed, and to sell them at a cheap rate to the poor. For this purpose they established a printing office, and took a printer of the name of Ab. Gottlieb Ludwig into their service. But some difficulties arising

in consequence of the Privy Council at Dresden refusing their sanction to this undertaking, the above office was transferred from Upper Lusatia to Ebersdorf in Voigtland, where it continued under the protection of Henry 29 Count Reuss till 1726: among the books of which cheap editions were printed there, may be mentioned the Psalms of David, the New Testament, the whole Bible, a Hymn Book, a weekly paper entitled Socrates, a few small pamphlets of Professor Franke's. In other printing offices, they provided cheap editions of Zinzendorf's small Catechism for Children, or Pure Milk of the Doctrine of Jesus Christ, His thoughts concerning the Preaching and use of the Word of God, several Sermons of the Rev. Mr. Rothe, &c. &c.

They likewise turned their attention to the establishment of Institutions for education of children conformable to the mind of Christ. The Count indeed felt much hesitation in this respect, fearing lest an imitation of those truly blessed institutions at Halle, might create a degree of jealousy; but was at last persuaded by his friends, whose mind remained unalterably fixed, to take his share in their plans, and to further the execution of them to the best of his abilities. Other well-inclined persons also, both in Upper Lusatia and Silesia, approved of the plan to establish such an institution, the Count having had an opportunity of conversing with them on this subject when on a journey in the summer of 1723; and they declared their willingness to assist in the execution of this design. At Schmiedeberg the Count met with a medical gentleman, the Licentiate John Gutbier, who was truly worthy of his attention and sympathy. This gentleman had in earlier years been in a situation of great

affluence, and having married a lady of noble rank in his own country, had borne the character of a truly honest man, and agreeable companion, so that he enjoyed much friendship in the world.

But through many untoward circumstances and adversities he had been reduced to the most abject poverty; and his wife dying suddenly in childbed, he was now left alone in deplorable circumstances, with six children of whom the youngest was only a week old. The Count being informed of all this, entertained the hope that he might here be able to win a Saint for Christ, and therefore hesitated not to speak his mind fully to him. He was pleased with his scientific knowledge and uprightness, and for this reason he made a proposal to him, to undertake the medical department connected with his intended Institutions for Education; and Mr. Gutbier considering this proposal as an interposition of Providence in his behalf for the salvation of his soul, they soon came to a mutual agreement on the subject. The latter had however to endure yet many an internal conflict before the Grace of God could completely bring his heart into subjection, after which this lively and plain spoken man felt himself so forcibly drawn and overcome by the Word of the Cross, that he ceased not to recommend it to every one, as the Power of God unto Salvation, whether in season or out of season; by doing which he did not fail to incur much vexation and enmity from the world, while at the same time he was enabled thereby to extend the Glory of the Saviour and his cause; and by those in the congregation who were acquainted with the ways of the Lord, his character and influence were duly appreciated and esteemed.

While these plans were in agitation, and the time

for their execution drew near, a Charity School for poor children was established at Berthelsdorf; Lady de Gersdorf having left some legacies for the instruction of such children, and the purchase of the needful school books.

For the education of girls a house was also built in the same village, and the inspection of that establishment was committed in the beginning to Lady de Zezschwitz. Finally on the 31st. of January, 1724, a specific convention and agreement was entered into by these four Brethren and their wives, which had for its exclusive object the extirpation of the kingdom of darkness, and extension of the kingdom of Christ, and included some plans calculated to promote this aim; by a deed regularly executed, and containing the signature of their names, they bound themselves to raise a capital of 1500 rix dollars, with a view to build a large house capable of containing at least twelve rooms, in which there should be established an Academy for the Nobility residing in the country, a Shop for the sale of the above-mentioned Writings of the United Brethren, an Apothecary's Shop for furnishing the people in the neighbourhood with the best kinds of drugs. This deed is concluded in the following words:—"In as much as the whole of this building is undertaken in faith and full confidence in the living God, who has declared that where two or three shall agree as touching any thing that they shall ask, he will do it, none of us must allow himself to have his courage weakened by adversity, or to be offended because of mockeries, contempt and ridicule: rather let each be ready in the strength of the Lord, not only to give an answer to any one that may ask him the reason of the hope that is in him, but also diligently to do every thing

in his power for the maintenance and prosperity of this work of true Christian charity. Amen! and may the Lord himself say: Amen!"

Amidst all these plans for the furtherance of the kingdom of Jesus, and the promotion of the temporal and spiritual well-being of their fellow-men; they did not forget the Moravian emigrants, who had now become settlers on the Count's estate. He and his friends accounted it their duty to attend to them with faithfulness, especially because it was now evident that many others had rather received harm than benefit from their emigration. As the minister's office at Berthelsdorf had remained vacant from Whitsuntide till Michaelmas 1722, the first emigrants frequented the evening worship conducted by Mr. Heitz, whose earnest concern it was, to propound nothing but what belonged to the knowledge of those things which are essential for the salvation of souls; and this he did in so systematic and clear a manner, that those who were desirous to be instructed could easily discover how one truth is deducible from another, and each unfolds and explains the other. He made it his practice to compare Scripture with Scripture, and all present who could read, brought their Bible with them, to refer to the passages which were quoted. Each was allowed to state his opinion or scruples. The application of every doctrine was always made in reference to a godly life and conversation. It was more particularly necessary in the course of these instructions, that the hearers should become deeply convinced of the inability of man since the fall, to do any thing that is good, and of the necessity of a Mediator, who could satisfy the demands of the justice of God. The blessings which rested on these devotional meetings held by Mr.

Heitz, and the benefit the first Moravians derived from them, as they promoted the progress of their conversion, illumination and spiritual enjoyment, those letters fully testify which they addressed to him after his removal from thence (in Augnst 1723) to Williamsdorf, near Erlangen. In these letters they deeply lament the separation that had taken place, and which had been occasioned by the unfortunate misunderstandings which had arisen between him and the Count and Mr. Rothe, and at the same time, they assure him of the continuance of their most affectionate love and gratitude. Among others, Augustin Neisser wrote to him as follows:—

"It is more easy to experience than to express in words what is the effect of that love which being shed abroad in our hearts, unites us firmly to Christ as our Head, and to one another as members of his body. May Jesus the Divine Word, confirm and strengthen, maintain and increase more and more in us and among us this heavenly flame, till it shall be made perfect in the life to come. By this we know that we are in him, because he hath given us of his Spirit; and when souls thus influenced converse together, their conversation must naturally differ altogether from that of others; for it penetrates deeply into the heart, and I can bear witness that you have often spoken home to my heart in the Power of God, and I must freely acknowledge, that not a day passes, on which something or another, concerning which we have formerly conversed together, is not made spirit and life to my heart, though at that time I could not receive it in faith, much less experience its power. But I have now great cause to praise God, who has revealed even to me a poor weak mortal his truth, and more especially in as far as it re-

gards the justification of a sinner before God, as well as his sanctification. He has shown me how genuine love to God and man is the fruit of faith, as derived from the fullness of Christ; faith without this being lifeless and cold, effecting no change of heart, and delusive in its tendency, so that many thousands, possessing such unproductive faith proceed contentedly on the road that leadeth to destruction. But God has chosen us in Christ, before the world was, that we should be holy and unblameable before him in love. May God grant that all of us may discern, the eyes of our understanding being enlightened, what is the power of his grace, whereby all those that believe shall be saved and experience the effectual working of this his mighty power. It is one of the dearest wishes of my heart, that I might once more in my life have an opportunity of conversing with you, more especially here at Herrnhut, when you would see with your own eyes the wonders God has done for us within so short a space of time, yea what he is yet doing and will still do in future, if we ourselves do not hinder his work. Truly if we had not already in some measure hindered his designs, we should have seen much more of his glory, yet God be praised that he has favored us to see even such an increase as the present. I cannot but think that you will yet be an eye witness of his wonders in this place, for I cannot bring myself to believe, that God should at the commencement have made use of you as his instrument, and not lead you back again to us. My whole heart is in that wish, may he do what seemeth him good. Concerning myself, I have only to say, that I find by experience the words of the Son of God (Matt. 6.) to be truth indeed: "Seek ye first the kingdom of God and his righteous-

ness and all these things shall be added unto you." I have plenty of work; my wife and brothers join me in most cordial salutations to you. May our Mighty King Jesus the Lord, who openeth a door for his kingdom in many places, establish it by the greatness of his strength, in spite of the powers of darkness, and may he grant to his people victory and success. I commend you to the sympathizing love and protection of God."

Besides the meetings for edification held by Mr. Heitz, and which were the first cause of the awakening that took place at Berthelsdorf, the Moravian Emigrants attended also the excellent sermons of Mr. Rothe, and the private assemblies at the church and in the Count's house.

They provided themselves each with a morsel of bread by way of refreshment, so that they had not to return home between the public service and the private meetings. Their number had been increased in Herrnhut by the arrival of some new exiles. For at the commencement of the year 1723, Christian David had again repaired to Moravia. He was at that time boarding the floor of the hall in the Count's house, and having finished about one half of it, he suddenly left his tools, yea, even his hat behind him, and went to visit the remaining three Brothers of the Neisser family at Sehlen. These had in the meantime been called to account about the emigration of their two brothers, and as they would not give any explanation of it, they had been cast into prison. As soon as they were again set at liberty they requested permission of the Jesuits, their landlords, to quit the country, but being refused, and threatened with renewed imprisonment and the terrors of the Inquisition, they forsook every thing they had, and in the summer of

1723, secretly followed the steps of their exiled Brothers, with their whole families, consisting in all of eighteen persons. Mr. Steward Heitz obtained leave from his master to build a dwelling-place for them, next to the house now occupied by their Brothers; but their earnings in this new place were very scanty in the first half-year of their abode, as they could realize scarcely any thing from the articles sold to travellers passing that way, but amidst their great poverty they were full of courage and faith.

While in these indigent circumstances, they received great support and encouragement from the resolution taken by Mr. de Watteville to reside with them. His active benevolence, and a peculiar inclination he felt (notwithstanding his high rank and polite education) to hold intercourse with people, who, though poor and mean, were deserving and valuable, had induced him to move into a small apartment in the first of the newly built houses, with a view to enjoy solitude and to promote the completiou of the second building. This was a blessed time for the poor exiles, who were greatly comforted by his conversations with them during the continuance of their difficulties; the Minister and Count Zinzendorf not being able to see them often, as the former lived at some distance, and the latter had to spend most of his time in his official employment at Dresden.

About Christmas, 1723, Christian David, during a severe illness of his wife, made a solemn vow, that if God would restore her, he would again undertake a journey to Moravia, and preach the Gospel there. This solemn vow he performed, when God had afforded the desired help, and arrived in safely at Zauchtenthal. To this place, some ministers of the Brethren's Church had repaired from Skalitz in Hungary,

when in 1624, the last Bishop of that Church, Amos Comenius, had been sent into exile, and these Ministers had private meetings with their Brethren at Zauchtenthal, and occasionally administered the Sacrament to them. By their repeated visits Martin Schneider a zealous adherent to the Brethren's Religion, became powerfully excited to hold family meetings in various houses, which were frequented by numbers; at these meetings hymns taken out of the hymn book of the Ancient Brethren were sung, and sermons read, taken from the works of Protestant divines, for instance, Ab. Skultetus, Theophilus Neuberger, Richard Baxter, Fr. Romberger. He also paid particular attention to the young people, gave them instruction in reading and writing, and taught and explained to them the catechism drawn up by Amos Comenius. On account of these proceedings he had to undergo a most severe examination, and was on the point of being condemned to be burnt as a heretic; but his Catholic master, who had a great regard for him, procured his acquittal through his intercession. After his death his cousin Samuel Schneider continued the above mentioned meetings till he also was called home by the Lord, March 4th, 1710. His happy and cheerful end was a seal to that faith he had manifested through life, and an attestation of the truth of his testimony in the eyes both of friends and foes For in his last illness he never ceased to declare to all around him, the cheering influences of that faith which he possessed, and the joy which pervaded him in the anticipation of soon beholding his Lord face to face!

Then, said he, I shall see also the Apostles, the Prophets who have testified beforehand of his sufferings and subsequent glory—all the Martyrs for Christ,

and the whole glorious company of Confessors and witnesses of Jesus, who have not loved their lives unto the death -and then I shall be together with them at home, with the Lord for ever!" Whose faith follow, considering the end of their conversation!"

This was his final admonition to his family and friends, while he earnestly requested them to abide faithful to the eud, and suffer nothing to separate them from the love of God which is in Christ Jesus our Lord. The Catholic Priest, Mr. Lamser, did not fail to visit him before his end, with a view to impart to him, according to the rite of his Church, the extreme unction. But Samuel Schneider, who was still in full possession of all his faculties, addressed him thus: "I have been already anointed and sealed by the Holy Ghost unto life eternal, and surely then the unction, which you offer, would be a superfluous one!" The Priest asked in return, if he thought he should die happy without receiving this extreme unction? Upon which pointing with his finger towards the sun, he said, "As sure as your Reverence sees the sun shining yonder in the sky, so sure am I of the salvation of my soul!" To this the Priest rejoined, "Well, Schneider, if this be true, how is it that you are accused of not being a good Catholic Christian, and of despising the Saints?" He replicd, "People have said many things against me, and brought much suffering upon me without a cause: for I have all my life long endeavoured to tread in the steps of the Saints, and to follow their conversation!" The Priest held his peace, bid him farewell, and at going away, said to the bye-standers, "May I die the death of this righteous man, and may my latter end be like his." After the decease of this venerable man, the meetings of the Pro-

testants were restricted by degrees, to the domestic worship of separate families. The Catholic Clergy and Magistracy employed both cunning and power to prevent their assembling together, and to seize upon all their evangelical books. By means of marriages they contrived to introduce an increasing number of strange inhabitants into the Brethren's villages, and this could not but have a hurtful influence, especially upon the youth, for under these circumstances lukewarmness found entrance into their hearts, and they chose rather to conform to the ways of the world and sin, and to observe the rites and ceremonies of the Catholic Church, than to incur the danger of losing their good name among men, their worldly possessions and their liberty. Yet the reading of evangelical books, and the singing of spiritual hymns did not cease altogether, though in the case of many who continued these practices in secret, it became more an external form which they considered as meritorious, and even imagined that true Christianity consisted in nothing more than this and the rejection of Catholic errors and abuses: and thus they felt no concern about genuine repentance and conversion of the heart, self-denial and a life of righteousness and holiness in Christ Jesus.

Christian David found them in this deplorable condition, when, at the close of the year 1723, he visited again in Moravia, and took up his lodging in Zauchtenthal, at the house of David Schneider, the grandson of the above-mentioned Martin Schneider. He had some private conversations with him and his friends, and led them to the knowledge of vital religion, pointing out to them the necessity of becoming convinced of their sinful state by nature and practice, of genuine repentance towards God, and true faith

in our Lord Jesus Christ; and shewing them clearly the duty of a Christian, who is called to deny ungodliness and worldly lusts, and to live righteously, soberly, and godly, in this present world. He gave instructions how to read, and meditate on, the Holy Scriptures, and especially the New Testament, in the most profitable manner; and entered with a number of them into a covenant, to devote themselves to the service of the Lord. From Zauchtenthal he proceeded to Kunewalde, where, at the house of a farmer of the name of George Jag, he addressed a powerful discourse on the beatitudes pronounced by our Saviour (Matt. 5,) to a most numerous assembly, who were all astonished at his energetic words. In both places, his testimony of the truth gave occasion to great awakenings; many were brought to the knowledge of their sinful state, and convinced of the error of their former imaginary faith. The report of these things spread from mouth to mouth, till it became the general, the chief, and most surprising topic in every street, yea every house, so that, wherever two or three met together, this was always the subject of their conversation, and the whole country was thus stirred up. In the village of Zauchtenthal, there were but few families that were not apprehended and carried along by the powerful influence of the grace of God; and the same was the case in Kunewalde, in which place Melchior Nitschman, a young man twenty years of age, began to hold meetings. Many persons assembled together, sometimes at one house, sometimes at another, to build each other up in their most holy faith, by meditating on the word of God. Indeed their earnest zeal was so great, that night or day made no difference to them, and during this season of general awakening, many,

both young and old, allowed themselves but little sleep. The herdsmen in the fields, spent their time among their flocks in praying, and singing spiritual hymns; male and female servants were concerned for the salvation of their souls; no worldly music was heard any more in the villages, no one would any more attend places of amusement. David Nitschman, a weaver, eighteen years of age, and others who were minded like him, went about diligently from place to place, declaring what the Lord had done for their souls, pressing zealously upon all the consideration of the love of God in Christ Jesus our Lord, and thus fanning the fire, the Lord himself had kindled, more and more into a flame. Even children, at a very early age, raised the supplications of their hearts with great earnestness to the eternal source of love, lifting up their hands and voice towards heaven, and continually admonishing their parents to join them in their prayers to Jesus.

Anna Nitschmann, twelve years old, departed this life with an astonishing degree of confidence in the grace of God, with cheerful resignation of every thing terrestrial, and a full anticipation of eternal glory; and a remarkably deep impression was made on the minds of many, by witnessing her happy and triumphant end. At that time they knew nothing of any preference to be given to this or the other outward form of religion, but every one spoke only of Jesus (without reference to any human institution or authority) of his power, of the unspeakable love and everlasting mercy of the Father, which in and through the Son becomes the portion of us poor human creatures, and which must be sealed to us individually by the operations of the Holy Ghost. This was the confession of their faith, this was the cause why

these bold champions of the truth came to the determination " Unto His praise with joy their all to venture; Upon his shame and cross gladly to enter— Nor pain nor death could shake their resolution, nor persecution!

For now there arose a great and most violent persecution, which reached such a height in the year 1724, that the Catholic inhabitants of the district of Weisskirch, are supposed to have been called upon to destroy Zauchtenthal and its inhahabitants. The magistrates and the Roman clergy endeavoured at first, though in vain to damp and quench the fire of this awakening, by prohibitory and threatening mandates, by violent rebuke and revilings: the awakened still continued to shew forth the praises of the Lord Jesus, yea they blessed and praised God for the tribulation of these days, and zealously sought to follow the faith of their fathers. Many of them had been truly apprehended of God; but many also though the spirit seemed willing, were not able, through the weakness of the flesh, to resist in the hour of temptation. It was then seen who had laid a good foundation or not. For the persecution soon became more serious. All those who even had only attended the meetings were thrown into prison, and the jails being soon filled with prisoners, the rest were confined in stables, or thrown into most offensive holes, where some of them nearly perished from suffocation. Others were cast into cellars filled with water, in which they had to remain in a standing posture, till they were almost frozen to death. Some were confined in the very depth of winter, in the tower of the castle, to extort from them, through the sufferings they had to endure in consequence of the intense cold, a confession as to

what books they had, or who of them was in possession of heretical writings, where their meetings had been held, how often the forest-preacher (by this term Christian David was designated) had been with them, and who had attended on these occasions? Some were senteneed to hard labor in irons for a series of years—some who had made a bold confession of Jesus, remained imprisoned for life, others were transported to distant towns, or had heavy fines imposed on them; this was particularly the ease with the families of Nitsehmann and Sehneider. The house of one of the former was levelled to the ground, because he had lodged a Protestant in the same. Cunning and eraft were employed in the ease of others, whom they endeavoured to persuade to declare their attachment to the Roman Catholie religion, by an oath, under promise that they should then be left undisturbed. Such and similar were the sufferings of all, till the Lord in his own wonderful way interposed for the reseue of those who sought him with their whole heart, venturing all they had for his sake; these his faithful confessors he led forth out of their country, one after the other. At the time when the wrath of their enemies was the fiereest, and when all methods were resorted to, to deprive them of their evangelieal books, it happened on Easter Monday 1724, while more than one hundred and fifty persons were assembled at the house of David Nitschman, the wheelwright, situate in the village of Kunewalde, that the justice of peace of that distriet, and his attendants, entered the room in a state of furious indignation, with a rosary in his hand, and after having snatched up as many books as he could collect in haste, addressed the company present only in these words,—Do you spend this holy day here?

and, turning afterwards to young Melchior Nitschmann, he added, Art thou the preacher? He then proceeded to another meeting-house, having collected a number of assistants, for they were afraid of the people. But when they entered the place where the meeting was held, the Brethren began to sing with a loud voice, that verse of Luther's, "And if the world with devils swarm'd—And threatened us to swallow, We're not afraid, for we are arm'd—And victory must follow!" And when the justice commanded them to be silent, they repeated this verse once and again, which threw him into such a state of perplexity, that he flung down the books he had seized, in haste, and departed without executing his purpose. The Brethren, full of courage, continued their meeting till late at night, and made a subscription among themselves, amounting to twenty rix-dollars, out of which they furnished to those who had lost their books, a sufficient sum of money for purchasing new ones. In consequence of this transaction, the principal persons among those who used to assemble together, were summoned to appear before the court, to give an account of their proceedings—and when they unanimously declared that their sole aim in life was to follow Jesus, and to endeavour to rescue their fellow inhabitants from that state of blindness, darkness, and death, in which they were; some of them were cast into prison, among whom was Melchior Nitschmann, who, during his imprisonment, was made to feel the severest pangs of hunger, and was so cruelly bound, that his blood gushed from his mouth and nose, yea, even penetrated through his skin—and the consequence of this ill-treatment was, that ever after his wonderful deliverance in 1725, he remained in an ailing and sickly state to the end of his life.

The above-mentioned David Nitschmann had been joined by four others, whom he considered as his Brethren in Christ, viz: two David Nitschmanns, Melchior Zeisberger, and John Töltschig, all of them sons of opulent parents. The father of the last-mentioned of these four, was the hereditary judge in the village of Zauchtenthal, and most inimically disposed towards the awakened. These five young men were full of courage, remained closely united, roused by their discourses Zauchtenthal and its vicinity, and were ready to suffer bonds and imprisonment for the sake of the gospel.

But when they found that they were most obnoxious to the adversaries of the gospel, by their public confession of Jesus, and could not but see that it would be impossible for them for any length of time, to keep up their meetings and enjoy liberty of conscience in their own country; they formed the resolution to depart thence, as soon as an opportunity should offer. Not long after, on the 1st of May, 1724, they were cited to appear before the village-judge Töltschig. who, in the presence of the whole assembly, and by the authority of the higher powers, prohibited their private meetings under severe penalties, and advised them rather to go to the alehouses to enjoy mirth and dancing, adding, that they need not think they could remove out of the country, for the hand of the law was strong enough to reach them whithersoever they might go. They now unanimously resolved to emigrate, and accomplished their design on the following evening, at ten o'clock; and, calling to mind that the Sovereign of the Universe had not where to lay his head, they departed almost naked, yet full of joy, not knowing whither they should turn their steps, yet only anxious to

obtain liberty of conscience, that they might work out the salvation of their souls. In a meadow on the other side of the village, they kneeled down together, offered up their prayers in behalf of Zauchtenthal and its vicinity, and commended themselves and their Brethren, who were left behind, to the protection and care of God. They their joined in singing the beginning of that hymn, which their ancestors, when sent into exile a hundred years before, had composed and sung:

Blest is that day, when quitting home,
Far from my country I must roam,
Without a guide, a friend---
For *God himself* will be my guide --
His angel-guard for me provide;
He can his own defend;
And he'll appoint for me a spot,
Where, all my fears and cares forgot,
I shall enjoy sweet rest:
As pants the hart for cooling brooks,
My soul with ardent longing looks
T'wards God, my Refuge blest!--&c.

Thus they cheerfully commenced their pilgrimage, and with a view not to be overtaken by those who might possibly be sent to pursue them, they travelled across a pathless mountain towards Silesia. After arriving, by way of Jägerndarf at a place in the neighbourhood of Neisse, where the road divided in two opposite directions, they consulted together whether they should go and join their fellow-believers at Polish Sissa, or proceed to Saxony? and concluded at last, first of all to visit those Brethren from Moravia in Lusatia, and especially Christian David, who had been the instrument in God's hand for bringing about their awakening. Their aim was

to enquire for children of God, and they expected to find such in every Lutheran place, but their questions and enquiries received no kind answer, for they were either ridiculed as Pietists, or threatened that they should be informed against and delivered up, yea upright souls feared to enter into much conversation with them. When at Schweidniz they took offence at the pompous ornaments of the church belonging to the Protestants : and thus every thing tended greatly to embarrass and perplex them. From Hirschberg they were forwarded by a merchant of the name of Glaffey, a pious man, to Lower-Wiese, the residence of the Rev. Mr. Schwedler, at whose house they arrived May the 9th. This good man immediately went to meet them with open arms, and received them most cordially ; he kneeled down with them and thrice repeated the Lord's prayer, as he was wont to do. They felt greatly affected by his kindness which completely won their hearts. After prayer he said to them : " My children, do you know whose descendants you are," but he did not await their answer, for he continued immediately to speak with great emotion of John Huss, Wickliffe, Jerome of Prague, and Amos Comenius, and added : " You are sprung from their martyrdom, from that blood which they shed for the sake of the Truth, and you have been preserved to this day. God has heard their prayers and seen their tears, when imploring him that all blessing might be poured out upon their descendants, even you : and He who has promised to shew mercy unto thousands, and who has now led you out by his own arm,—it is He who will keep and preserve you till he shall come to gather all his sheep and take them to his eternal sheepfold." " 'Tis even now a hundred years" continued he, " since the

commencement of the persecutions raised against your fathers, and because you are their sons, you are to inherit their blessing, and in their stead enjoy among us that liberty of conscience for the sake of which they have laid down their lives. God be praised that you are rescued, and that we shall have the pleasure to see you grow, blossom and flourish among us— and that this may be truly the case is my most earnest prayer for you, Amen!" Greatly moved by the hearty welcome they had met with from this servant of the Lord, they bid him farewell with tears, and immediately proceeded on their way to Herrnhut. He sent a messenger with them, as far as Friedensdorf, where they were received with joy by Mr. de Schweiniz and his whole family; which was also the case at Leubi, from whence Captain de Schweiniz conveyed them to Berthelsdorf, giving them a recommendatory letter to Mr. Rothe. When about noon on the 12th of May they arrived at the estate of Berthelsdorf, they found the corn, growing there, to be of a very inferior nature to what they had been accustomed to see in Moravia; in consequence of which one of them, giving way to unbelief, could not help manifesting his anxiety to the rest: but his companion soon comforted and encouraged him anew. Having reached the parsonage, Mr. Rothe received them as was his custom, in rather a cool manner. But after some time, when he had made full enquiry and had found out that they were all the children of rich parents, he began to discourse with uncommon energy of mind on that Text (Heb. 11, 24, 25.) "Moses, when he was come to years of maturity refused to be called the son of Pharaoh's daughter, &c." which he applied to them and their emigration. When he had finished his discourse, he sent them on

to Herrnhut, As soon as they came in sight of the houses, they felt an inward conviction that this was the place where they should remain, though they thought it was very small for a place, where, as Christian David had never failed to declare to them, a city was to be built. David Nitschmann said on that occasion : " If three houses constitute a city, Herrnhut is not the meanest of all !" They were immediately received by the Neissers with uncommon demonstrations of joy ; but the room for dwelling and lodging was extremely small, their being as yet but one of the houses finished, and of that only the lower story. This was the day appointed for laying the foundation stone of that large building, which, as has been said above, was intended by the Count and his friends united with him, to be an academy for the young nobility, and to be employed moreover for other generally useful purposes ; and in which a large saloon was appropriated hereafter for the meetings of the congregation at Herrnhut. On the morning of this day the 12th of May, 1724, it happened without premeditation, while all was yet hushed in the silence of the early dawn, that in the newly built house in which Mr. Watteville resided together with the first emigrants, all his fellow inhabitants rose from their beds at the same time in every room they occupied, above or below, and in a loud voice offered up their prayers ; and as the partition walls of the house had been built in a very slight manner, for the sake of lessening the expence, what was transacted in one room could easily be overheard in the other, and in this Mr. de Watteville found himself on all sides surrounded by persons engaged in prayer, whose hearts were well known to him— he failed not therefore to mingle his sentiments with

theirs, and like them to pour out his soul in fervent prayer. He then repaired to the building place, where Christian David was already at work; and while sitting on the timber, which was preparing, he meditated in silence on his whole course of life, carefully investigating how and why he had been led to reside with these people, and the result of his deliberations was a renewed and fixed determination to devote himself wholly to this undertaking. While lost in these contemplations, taking little heed of what passed around him, he was suddenly interupted in his meditations by Christian David who had just finished the work he had set himself, who accosted him thus— "This very day we will lay the foundation stone of the large building to be erected." Watteville's immediate answer was, "I have exactly the same idea, for this appears to me to be in every respect the set day for doing it." They delayed not inviting the Count and his Lady, and other friends at Hennersdorf and Berthelsdorf, to take share in this solemnity; and at the arrival of the former in company of Mr. Schäffer in the afternoon at three o'clock, the five newly arrived Moravian Brethren were introdnced to him who presented the letter of recommendation written in their behalf by Mr Schwedler. But the reception they met with from him disappointed their expectation, and almost led them to call in question his piety, for according to their opinion he shewed far too much indifference and coldness. When all that were to be present, were met together on the building-place; the Count addressed them in an uncommonly impressive discourse, in which he dwelt upon the intention of this new erection, and added his wish that if this sole intention, which was none other than

the promotion of the honor and glory of God, should not be obtained, God himself would destroy it, or send down fire from heaven to consume it.

Mr. de Watteville, who had from the earliest dawn of the day been in an extrordinary frame of devotion, kneeled down at the foundation stone, and offered up a prayer, which was truly the expression of all those feelings, expectations and resolutions, which then filled his soul, and which produced a most powerful effect on the mind of every one that heard it. At the conclusion of this solemn transaction, Mr. Milde, Professor Franke's private secretary, who had accompanied the Count hither from Hennersdorf, began with a cheerful voice the *Te Deum*, thus giving vent to the deep feelings which pervaded him. Mr. de Watteville with a view symbolically to express his having buried all worldly views and prospects, had placed under the foundatiou stone, all the jewels and costly things which were yet in his possession, and among these a ring which had passed seven times through the fire, and which had been intended as an emblem of his prosperity. "You have promised much" said the Countess afterwards to Mr. de Watteville, "if one half of these promises receives its due accompishment, it will be far beyond what we can expect!" The Count himself frequently declared in after times that in all his life he had never heard the like, and that he could not but consider the powerful prevalence of the grace of God, which manifested itself among the Brethren, as imparted by the Lord in special answer to this prayer. In the minds of the five newly arrived Moravian Brethren the Count's discourse on that occasion created a feeling of holy awe and trembling; and Watteville's heart-penetrating prayer, produced within them the full conviction that this was

the place where their foot might rest. They had quitted their country with their staff in hand, with a view to seek a place of rest for themselves, and for those of their acquaintance, who, like them, could resolve to forsake all their possessions in order to enjoy liberty of conscience. Now they had found what far exceeded their expectations, and here they therefore erected their tents. In the sequel many of their friends joined them, and brought with them the treasure which had been committed to their keeping; to wit, the rites and peculiarities of their ancient church, its spirit, its blessing, its anticipations and promises; and in this new place of residence the reality of all these things manifested itself in due time.

APPENDIX.

1. The five Moravian Brethren from Zauchtenthal, who had arrived at Herrnhut on the day of the foundation stone of the large building being laid, and who so powerfully felt the influence of the grace prevailing on that solemn occasion,—were the first who reminded the inhabitants of that place, of the Church discipline of their ancestors, of the excellency of which they themselves had received an impression from the narrative given them by their fathers and grandfathers; and who therefore insisted on the renewal and introduction of the Orders and Statutes of their ancient Church; and thus through the special providence and leading of the Lord, the renewal of the ancient Church of the Brethren was the unpremiditated consequence of

the building of Herrnhut and the gathering of the congregations there. All of them, in the sequel, filled important offices in that renewed Church, with the exception of David Nitschmann who, having returned to Moravia to visit his father, was thrown into prison at Olmütz, where he died 15th of April, 1729. Of the official situations, in which the others were employed, it will be sufficient to mention only the following: David Nitschmann, the carpenter, began together with Leonard Dober, in 1732, the first Mission of the Brethren, namely that among the Negroes in St. Thomas: and in 1735, March the 13th, he was consecrated in Berlin a Bishop of the Dispersed Congregations of the Moravian Brethren, by Dan. Ernestus Jablousky, the oldest Bishop and Senior of the Brethrens' Unity in Poland, and at the same time First Chaplain at the Court of Fred. William First King of Prussia.

The Count thus delineates his character:

"His solid Christian experience, his walk in simplicity, his upright conduct, the esteem he acquired even in the eyes of the world, his unwearied witness-spirit, the congregations he successively formed and established, his first attempt to preach the gospel among the heathen, on which in the sequel God had been pleased to lay so abundant a blessing, these endowments and qualifications caused him when the time arrived for the renewing of the episcopacy of the Moravian Church, to be the only candidate for the episcopal office; and Dean (Probst) Jablansky, who, afterwards assisted by the Polish bishop Sitkovius, consecrated him a bishop of the Brethren's church, loved and esteemed him very highly, till his departure which took place 1741, in the eighty first year of his age.

2. The large building, the foundation stone of which was laid May 12th, 1724, was finished in due time, though not without many trials, yet in much blessing; and it is worthy of notice, that all the materials requisite were collected and prepared amidst the prayers and awakening conversations of those who laboured at it; for while the building was progressively advancing, more emigrants arrived who could all be employed, either as masons, stone-cutters, carpenters, joiners, glaziers, potters or assistant labourers. In the year 1725, it was opened for the reception of some young noblemen (among the rest John Christian Adolphus de Hermsdarf, Hans Siegmund de Schweiniz, Hans Gottlob de Kalkreuth,) and to their number were added some youths of the middle class of society. The following persons were appointed to conduct their education—Licentiate Gutbier, as inspector and physician; Baron de Reichwein, as librarian; two Swedish Captains of the names of Riemer and Kluge, as tutors; the late general inspector of the exisc office, Friedler, as writing master; two Mr. Knoblocks, one of whom had studied the law, and the other divinity, as well as Crumpe, a student in philosophy, were appointed preceptors. On the 12th of May, 1726 the pupils were solemnly assembled in remembrance of Lady de Gersdorf, who had departed this life the 6th. of March, on which occasion they delivered orations in the Latin, German, French and Polish languages.

This truly venerable lady, who for a space of nearly twelve years had scarcely ever been able to quit the Mansion-house at Hennersdorf, had caused herself to be conveyed in the Autumn of 1725 once more to Berthelsdorf, and from thence to Herrnhut. When she beheld it at a distance, she could not

refrain from tears; and pronounced her blessing over it in a most emphatic manner.

She, as well as Mr. Schäffer, had been present at the consecration of the large building. In a short time however, so many defects and difficulties were discovered, as connected with the management of this newly established Academy, that in 1727, the Count found himself induced to transform it into an Orphan House; and in the sequel, the building continued to be appropriated to its original intention, in as much as for a long period of time, an institution for the education of the children of the Brethren's congregation, was carried on in it. The saloon of the Orphan House having been very greatly enlarged, was used for thirty two years as the meeting place of the congregation at Herrnhut, till the consecration of the new Chapel, the foundation stone of which was laid 12th. of May, 1756.

III.

The renewal of the Church of the Brethren, for the 13th of August.

Although the Moravian Exiles, who settled at Herrnhut, were full of good-will and active zeal for the truth, as far as they had been led to the knowledge of it; they were yet greatly defective in a right

and clear conception of what may be termed the essence of godliness. It was therefore not to be wondered at, that they soon became entangled in needless controversies, which had for their object points not connected with the fundamental principles of a godly life and conversation in Christ. Some of them, while yet in their own country, had read Lutheran, others Calvanistic publications. Their first dissentions therefore in 1723, arose from a diversity of opinion concerning Election, awricular Confession, and the kind and form of the bread to be used at the Holy Sacrament. Yet this dissention was brought to an amicacable conclusion, through the interference of Mr. de Watteville, who obtained the desired object so much the more easily, as Mr. Heitz, a man of a most upright and worthy character, but a very strenuous supporter of the Calvanistic Tenets, took leave of them in the same year. Two years after, the ideas of the Moravian Exiles were so far yielded to, that the general confession, (previous to the Sacrament) was introduced again at Berthelsdorf, in the place of which the Rev. Mr. Rothe had sometime before substituted private Confession.. But when nevertheless in consequence of the constant increase of the Congregation, by means of new people from Moravia, these controversies concerning doctrinal points, were from time to time renewed.—Count Zinzendorf took the resolution in 1725, to request all the Brethren to call upon him in a private manner, at his house, to enter into a full enquiry concerning the views and thoughts of each of them, and to lay before them, in a simple and scriptural manner, his own ideas and convictions. Thus he spent three whole days, and the greater part of the nights, in private conversations with them; and by the grace of God, he succeeded

in removing all their doubts, uniting all on the foundation of the essential truths of the Gospel, and thus preparing the way for that blessing, which rested on this Congregation in the sequel, and for their solemn agreement to the Articles of the Augustan or Augsburg Evangelical Confession, which took place some years after.

It was the Count's opinion, that little could be effected by means of new regulations, merely of an external nature, and that full liberty of conscience, in all points, was most agreeable to the will of God. He could not, indeed, at that time, see clearly in what manner he should be able to maintain the full use of that liberty, but he trusted in God, in this respect; and in the mean time, he suffered all these Exiles to live on his estate, without any particular external religious constitution, hoping that they would let their moderation be known to all, and show that they knew how to improve, in wisdom, that liberty of conscience, which they had purchased for themselves at so dear a rate, by enduring imprisonment and many sufferings, and by forsaking all their worldly possessions. But he entertained a high regard for the ancient church-constitution of the Brethren in Bohemia and Moravia; and the Reverend Mr. Rothe adopted it in so far, as to introduce during the Count's absence, several Church offices among them. He employed some of the faithful souls, to assist him in giving private instructions and admonitions, observing the walk of individuals, distributing alms, visiting the sick, and paying particular attention to those persons who were advancing in grace and knowledge. The care to watch, in an especial manner, over the souls of the male inhabitants, devolved upon Mr. de Watteville, and among the females, his wife exerted a

blessed activity; the other assistants had also been so wisely chosen by God, that it deservedly excited the wonder of all. This however proved the occasion of the rise of parties; for as serious attention was now paid to the state of the individual members of the congregation; some were found, who, though they were well pleased with the external performance of devotional exercises, could not brook the discipline of the spirit, and the application of brotherly admonitions. They watched each other narrowly; but this led them to form an uncharitable judgment one of the other; they admonished one another, but their admonitions degenerated into quarrels, they sought one the other at the meetings, but one spoke as Paul, the other as Apollos; nor were there wanting false doctrines and dangerous tenets, which, the enemy did not fail to make use of for the sifting of serious and noble-minded souls. Those proud spirits, more especially, who had mixed with the rest, having found their way to Herrnhut from other places, and bringing with them various opinions, could not bear to hear either the continual warnings given against self-complacency, or the contempt expressed in reference to mere speculative notions, or yet the unwearied admonitions urged with a view of recommending simplicity; for they were devising ways and means to signalize themselves. For a season, however, they could not prevail, for they were treated with much affection, though all admiration was withheld from them: and if, at any time, they happened to discourse at the meetings in a very high flowing or recondite style; it was the common practice not to contradict them, but rather to repeat, in a simple, clear, and scriptural manner, whatever they might have advanced in their own embellished and mysterious way; and thus the good contained in their

discourse was retained, while it was put out of the power of these proud spirits to find an occasion for quarrelling. If, however, they seemed inclined to quarrel, they were told, that the congregation of the Lord did not understand such proceedings. As long as Count Zinzendorf had it in his power to see to it that the communion (the blessed effects of which were most manifest in this place) should be celebrated frequently, according to the express intention of our Saviour; and as long as all the pious sectarians, whatever name they bore, continued to attend at it (being no doubt, by a special interposition of our Lord, induced to do so) though the administration of it was according to the rites of the Lutheran Church; there was no possibility of breaking to pieces the bond of general brotherly love and unanimity. But when, in 1726, he set out on a journey to Kremsin, in Moravia, in order to pay a visit to Cardinal Schrattenbach, Bishop of Olmütz, and to come to an explanation with him and his brother an Imperial Privy Counsellor, concerning the Moravian emigration; Satan succeeded, during his absence, in sowing tares among the wheat, and in scattering the seeds of dissention, for which purpose he employed the following means. A Mr. Krüger, who had studied the law, and was employed as a Counsellor at Ebersdorf, in Voigtland, and whose judgment of things was frequently erroneous; had involved himself in a verbal and epistolary controversy with the Court Chaplain there, on the subject of some peculiar opinions concerning the person of Christ, which he endeavoured to propagate. The zeal of his opponent caused him to be headstrong; and when the Minister forbade him approaching the Lord's table, he could restrain himself no longer; and however great an advocate he had been

hitherto, for the administration of that Sacrament, he now entirely rejected the Holy Communion as celebrated in the Protestant Church. In answer to a letter written by him to Count Zinzendorf on these subjects, the latter pointed out to him his errors, and clearly stated *his* ideas as totally contrary to those contained in that letter. Krüger now, after having obtained his dismission from Ebersdorf, repaired to Berthelsdorf and Herrnhut, during the Count's abovementioned absence in Moravia. He there drew upon himself the attention and admiration of all unsettled and wavering minds, by an assumed appearance of extraordinary sanctity, blamelessness, and devotion; and led them afterwards to separate themselves from the participation of the Holy Communion, which became evident at the first celebration of that holy ordinance after the Count's return. By the interference of God, it so happened, that the Count and Mr. Rothe, in reference to this affair, now labored to obtain the same object, though their fundamental ideas in so doing, were at variance. The latter deemed it agreeable to his ministerial office, openly to contradict this man, and those who were his adherents either through malice or ignorance; but the Count thought it better suited to his magisterial capacity to be silent, and, as a Child of God, to insist on nothing but love and peace. On that account, he first of all sought to convince this man of his errors, by the most affectionate representations; but in this he was unsuccessful, as the latter continued to maintain that he was convinced that he had been appointed by Providence to bring about a reformation in Herrnhut. This caused the Count to give himself to prayer, in which he laid open before our Saviour, his whole heart, with a confident appeal to

his knowledge of his upright intentions, which aimed at nothing but to lead souls implicitly and simply to the Saviour; while he disapproved of the many and great incongruities and imperfections of an external Church constitution, but at the same time plainly saw, that no good or benefit could be obtained from allowing the existence of a new sect, which, in a few years, would again degenerate; and that he would much rather lend his aid towards the reformation and sanctification of that Church to which he belonged. His prayer was answered by a light that sprung up in his soul, and which enabled him to discover, why God permitted such things to take place; he now saw that thereby that foundation was shaken and undermined, on which those had built their religion, who were indeed in the habit of talking much about Jesus, and had a semblance of virtue about them, but who trusted in their own reason and strength. Again these circumstances served to rouse others to more zeal in godliness; and the Count himself was experimentally taught by them, how much belonged to that toleration which he had so earnestly recommended to every one. At the same time he felt fully assured, that the grain of wheat which had now been deposited in the earth, at Berthelsdorf and Herrnhut, would in due time spring forth and bear glorious fruit. In consequence of this he continued to exercise love and benevolence, avoiding all contradiction and public opposition, meekly bearing Krüger's most grievous aggressions against himself; for it was evident that this man was endeavouring with a view to obtain his aim, to provoke the Count to employ harsh measures against him which might have looked something like persecution.

But not long after, this unfortunate man fell from a state of spiritual pride, into a state of mental aberration, and having for some time enjoyed all possible care and attention at Herrnhut, he was at last removed into the Lunatic Asylum in Berlin, where he continued in the same deplorable condition, and the end of his life was misery and darkness. Meanwhile the schism which he had introduced, spread so rapidly, that almost all the Brethren seceded from the Church at Berthelsdorf; Martin Dober, David Nitschman, (who was afterwards appointed Syndic) and Licentiate Gutbier, where almost the only persons who still adhered to the Count, while some of those who had become Separatists scrupled not to utter very violent expressions against him, and even went so far as to call him from Rev. 13. the Beast out of the deep, which had given to the false Prophet (meaning Mr. Rothe) power and authority to lead them into the way of deception and error. They meant, chiefly to indicate thereby, the endeavours of these two men, to preserve them in the constitution and customary rites of the Lutheran Church; for they thought they could discover in this external Church constitution, the abomination of desolation, standing in the holy places. They were full of zeal against all unconverted clergymen, reproaching them with their unchristian-like walk and conversation, and with their false doctrines, by which they made the Church of Christ a den of thieves, while they administered the sacraments, for the sake of filthy lucre to those who were unworthy of them; thus profaning what was essentially holy, and lulling souls into a state of false security. These seceders furthermore rejected infant baptism, and introduced

from the obscure tenets of mysticism various erroneous doctrines concerning the Divinity and Humanity of Christ.

Even Christian David was drawn into this dangerous vortex of Secession; and the Diary of Herrnhut alluded to this circumstance in the following manner: "We were deeply grieved to see this great witness of the Lord, who had been made instrumental in the conversion of so many souls, now entangled in the lamentable opinions of the separatists, and walking about like a shadow. He thought he durst no longer dwell at Herrnhut, but, in his zeal for his people, he built himself a small cottage so far beyond the boundary line of Herrnhut, that there was at that time no reason to suppose, that the whole intervening space would be filled with buildings as early as the year 1730. He dug his own well, and thus, besides giving private admonitions, he bore a striking symbolic testimony against the congregation, if indeed the name of congregation could with propriety be applied to the inhabitants of that place. The chief point of dissent in his mind, was expressed by him, when he spoke to this effect: 'Of what use is it to us to have ventured our lives if the souls (according to Mr. Steinmitz's prediction previous to our exile) are now to be entangled in the trammels of common Lutheranism; and thus are led into miserable delusion, while they are made to believe that they have found the sure ground, and are extolled even to the skies on that account; though, as yet, they are unacquainted with the real conversion of the heart, and being kept from this essential point, they become twofold more the children of hell, than they were before.' In the main point Count Zinzendorf's ideas agreed with those of Christian David, but he had

entertained the hope to be able to escape from the threatened danger by a different way of proceeding."

Christian David's sentiments at that time may be gathered fully from a letter which he wrote April 21st, 1727, to David Schneider, at Sablat, and in which he dwells with vehement zeal on the declension of the Church and its Ministers, and calls on him to separate himself from its communion.

This separation from the Church could not remain concealed from strangers, and produced much indignation in the minds of those zealous ministers who did not rightly know the cause of it. The blame was laid on the Count himself, though, in reality, he was more deeply pained by these circumstances than any one else, and earnestly endeavoured to find an effective remedy for the evil then prevailing. This false accusation did not however perplex his mind, he only bent submissively under his sufferings, and his chief care was this, not to increase the evil by any inadvertent step of his own.

Against the errors which had found their way into Herrnhut, during his residence at Dresden, he sent in March 1727, the following energetic declaration:

1. Jesus Christ, the eternal and living God, is, according to his divine nature, a spirit and invisible, but, according to the form he has assumed, he is a man.

2. Whoever denies the eternal and invisible God, denies the Father.

3. Whoever denies the man Christ Jesus, as the word that was made flesh, and dwelt among us, and who now governs as man all things, denies the Son.

4. Whoever denies the Son, hath not the Father.

5. Whoever denieth the Father and the Son, is Antichrist.

6. This Antichrist must indeed be patiently born with, as long as God bears with him.

7. But neither he nor his adherents can share our love.

8. For he and they, that are with him, extend not the kingdom of heaven, but that of the Devil.

9. I do not believe that this was the doctrine of Jacob Böhm.

10. But let him be who he may, yea should an angel appear in angelic form, with angelic virtues and excellencies, and deny the mystery of Godliness, that God was manifest in the flesh, preached unto the Gentiles, believed on in the world, and received up into glory—he is accursed!

11 Whoever is not yet fully established in this truth, but considers his doubts as temptations, and communicates them to none but to his friends in secret, such an one is entitled to our compassion, and claims an interest in our prayers.

12. But whosoever, holding these opinions will, notwithstanding the earnest intreaties of his friends, not remain silent, but seeks publicly to deny or to call in question the Truth of that Ministry, which sets forth Jesus as crucified in weakness, and now reigning as the Lord from heaven in glory, such an one is not my Brother, but an enemy to the cross of Christ.

Soon after the Count had transmitted this declaration, he requested leave of absence from the court at Dresden for some months, in order to pay uninterrupted attention to the precarious situation of the Brethren at Herrnhut. He considered this so much

the more to be his duty, has he had been repeatedly, and in the name of God, intreated by those who remained faithful and sincere to come and help them.

As he could not but see that Mr. Rothe's zeal, which had led him publicly, from the pulpit to refute the assertions of the erring, only tended to increase the existing exasperation of the minds, and to alienate them still more from him and his ministry, he was induced first of all, to come to a brotherly understanding with him on this point, by representing to him, the good that would apparently accrue from their dividing the labour among themselves. He proposed to let Mr. Rothe act entirely according to his insight, in his particular care of the souls intrusted to him in Berthelsdorf, and only to lend him, (as occasion might require) a helping hand as patron of the church. But in Herrnhut he would himself begin the work in the name of Jesus, yet as acting in the capacity of assistant to Mr. Rothe, the minister of the parish, so that his due influence and authority should not thereby be impaired. Having agreed upon this point, a meeting of all the Brethren and Sisters was appointed to take place the Sunday after Easter, on which occasion this arrangement was made known to them; and the difference that prevailed between the Count and Mr. Rothe, in the view each took of the manner in which souls should be cared for, was stated as the cause of this arrangement. The Count now resolved to remove to Herrnhut, and to make it his usual place of residence, to avoid the difficulties and loss of time that would be occasioned, by his having continually to go to and fro between that place and Berthelsdorf. A dwelling was therefore prepared for him. in one of the wings of the Orphan house, into which he removed June 18, before the walls were quite dry.

And with a view of still more uninterruptedly devoting his time to the service of the congregation, he left his domestic concerns, entirely in the hands of the Countess his consort; Mr. de Watteville, also took upon himself in part, the management of his estates, and Mr. Marche, chief counsellor of the judicial court at Bantzen, was taken into his employment as his Justiciary. The next concern which lay with weight upon the Count's mind, was prudently to remedy the separations from the church and its communion, which had taken place in Herrnhut. He began this affair with patience, love, and forbearance; but at the same time with the demonstration of the spirit, and with the power of the word of God. He admonished, he intreated the Brethren publicly and privately, and with fervent tears. He conversed with them fully and clearly concerning the true nature of godliness in Christ Jesus, and the genuine form of the kingdom of Christ: and at last God laid his blessing upon his labours in such a manner, that he succeeded in bringing back all Separatists to the fellowship of the Established Protestant Evangelical Church. Yet, however willing the Brethren now felt to attend the public service, and the administration of the sacraments, in the Established Evangelical Church; they insisted so much the more on retaining the ancient constitution and regulations of the Church of the Brethren. Whenever the Count entered into conversation with them concerning this subject, they roundly and plainly declared to him, that herein they could not, they would not, change their mind: and appealed to the evident want of such a constitution in the Lutheran Church, which Luther himself in his correspondence with the Ancient Brethren, had allowed to be the case, while he admitted that in this

respect they had the pre-eminence. They added, however, that if there were any hesitation to grant them especially in Herrnhut, the enjoyment of their own church constitution and orders; they would rather take their staff again in hand, and seek full liberty elsewhere. The Count reluctantly yielded to their representations, because he foresaw that this subject would be misinterpreted and misjudged; but at least he found himself prevailed on to enter more fully into their views. Alluding to this, he makes use of the following expressions: there was no occasion for me to ponder long on the heart-affecting lamentations of the old Comenius, in his address to the Church of England, in which he declares his conviction, that now the little Church of the Brethren was near the period of its extinction, and that he himself had, as it were, finally to shut the door which the Lord had once opened for them—there was no occasion for me more than once to call to mind his sorrowful prayer: "bring us again to thyself, O Lord, that we may return home—renew our days as of old;" before my resolution was taken; I will help, in this respect, as far as my power can go: should I even in consequence of this help afforded, lose my worldly possessions, yea my honor—yet, I will see to it, that as long as I live, yea even after my death, as far as I can have influence, this little flock of the Lord shall be preserved until he comes. On that account, he considered it was doing an essential service to the Moravian Brethren to persuade them to conform to the outward ritual of the Lutheran Church, so that they should for the Lord's sake willingly submit themselves to every external ordinance as to the manner of administering the sacraments of baptism and the Lord's supper, and other ecclesiastical rites,

while they were allowed to enjoy the use of internal apostolic, and primative union and fellowship. For this purpose he drew up certain statutes on Christian and brotherly points of agreement, which received the approbation of the Reverend Mr. Rothe, Mr. Marche, and the chief inhabitants of Herrnhut, all of whom entered into much discussion with each other, concerning the best possible manner of introducing a beneficial constitution, which should not stand opposed to the political constitution of the country, nor be offensive to any one, neither become legal and oppressive to themselves; they further enquired in their joint deliberations, where, and how such an apostolic way of mutual love might be discovered, on which all the children of God, there fellow inhabitants of that place, might walk together in blessed heart's communion, a way, not of a tendency to promote schismatic or sectarian views, but altogether framed according to the mind of Christ and his Apostles, and therefore of general benefit, pure, true, well-ordered and abiding. While they were engaged in these deliberations, they intreated the Lord to grant them grace, wisdom and understanding, and to teach them in this concern to do only that which was pleasing to him; they paid particular attention to his leading with them, to the gifts of grace which had been imparted to them, to the powerful influences of the Holy Spirit, to the signs of the times, and the operations of the powers of darkness. They derived moreover much direction from the history of the Christian Church in general, and more especially from the manner in which Jesus himself had guided his family while here, and finally from the regulations the Apostles had introduced in their days, and those which had been adopted by the Bohemian and Mora-

vian Brethren. From this extensive treasure they selected those chief points, which as they were the best, so they were best adapted to the purpose they had in view; and thus they framed a collection of statutes, which were suited to their circumstances, and the general purport of which was, that they would suffer themselves to be ruled, chastised and taught by grace alone, and thereby preclude in future the recurrence of errors and schisms. The 12th. of May 1727, was fixed as the day on which these statutes should be promulgated and introduced.

In the Afternoon of that day, the Count called a meeting of all the inhabitants of Herrnhut, and addressed them emphatically and affectionately, in a discourse which occupied three hours in its delivery, on the evil of schism, and the aim of the proposed Statutes. After they had been publicly read, and every inhabitant had been desired to express his agreement to them by giving his hand as a pledge, signifying that he would henceforth walk agreeably to their import, all complied with this request, and it excited no small degree of surprise, that not one of all the former Separatists, refused to give the desired pledge.* On the same day, the Count entered into a covenant with the whole Congregation before the the Lord. The Brethren unanimously promised, each for himself, in a most solemn manner, that they

---

* There was among them but one person, who, after having pledged his hand to the Count in token of his approbation of the Statutes, unexpectedly came back, and said, that he must first have some further conversation with him, as these Statutes were erroneous: "Do so my Son," replied the Count. But he soon after withdrew his objection. The Congregation at Herrnhut, consisted, at that time, of about 300 Brethren and Sisters, who inhabited thirty-four houses; of this number 150 had emigrated from Moravia.

would be the faithful followers of our Saviour. They were ashamed of their former religious dissentions, and, with one consent, declared their determination to bury them all in oblivion. They renounced from the whole heart all self-love, self-will, disobedience, and spiritual pride. They wished to become truly poor in spirit, none sought to have the preference before others, and each of them desired to be taught by the Holy Ghost in all things. In short, they were not only convinced, but as it were carried along and overcome, by the powerful efficacious influence of the grace of God then prevailing.

The 12th of May, 1748, the Count expressed himself thus, in reference to the events of that day: "This is the day, on which, twenty-one years ago, it was a matter of doubt, whether Herrnhut would become conformed to the genuine idea of a Church of our Saviour, and thus take its station as belonging to the same, or whether it would be a new assembly of Sects, in conformity to the will of man. But the operations of the Holy Spirit, produced the former alternative, during the delivery of a discourse which lasted between three and four hours. All were then convinced of the necessity of each one working out his own salvation with fear and trembling, and of discarding all imaginary ideas of reforming the Church: and it is not to be expressed in words, how much our Saviour continued to do for that Congregation, till the commencement of the winter in the same year. The whole place represented truly, a visible tabernacle of God among men, and till the 13th of August, there was nothing to be seen and heard but joy and gladness: then, this uncommon joy subsided, and a calmer sabbatic period succeeded." After the Brethren and Sisters had covenanted toge-

ther before God, to observe these Statutes or Congregation Orders; they agreed to choose, that very day, twelve persons out of their number, to fill the office of Elders, with a view to watch over the faithful observance of the Statutes now introduced. Before the election took place it was notified to the Congregation, that for this office such persons would be required, who had a good testimony from all, with full attestation of the truth of it. No Elder could be allowed to have a personal dislike against any one, nor should any one have cause to be prepossessed against him. For the whole Congregation, and each member of the same, should esteem, love, honor, and follow the Elders as those who had the rule over them. All the learned, as well as those who were of noble rank, were preliminarily excluded from this office, in order that it might be filled only by persons of the common class, though of distinguished respectability, in whom all could repose trust and confidence.

When the Congregation was called on to propose these twelve Elders, Christian David, that worthy, but at present irritated Servant of God, was mentioned in the name of the Lord, among this number; previous to which, an affectionate and loving conversation was held with him, during which his heart was melted like wax before the fire, so that he now deeply repented of his impetuosity, and resumed all his former cordiality: but he earnestly implored the Brethren to walk with more serious circumspection, else his grief at having led so many souls out of Egypt and Babel, would be daily renewed; and all experienced Brethren most heartily agreed with him in this respect. Besides Christian David, the following were proposed for filling the Elders' office;

G. Nitschman, the joiner from Zauchtenthal, 70 years of age; *Melchoir Nitschman*, the weaver, from Kunewalde, 25 years old; *Christopher Hoffman*, a Schwenkfelde*; *Augustin and Jacob Neisser*, the two first settlers at Herrnhut; *David Nitschman*, the carpenter; *Andrew Beyer*, and *Hans Nitschman*, from Zauchtenthal; *David Nitschman*, the shoemaker; and *David Quitt*, the weaver, both from Kunewalde; *Frederic Kühnel*, the weaver, from Oderwitz. At a conversation the Count held with these twelve Elders on the 19th May, and which lasted till late at night, it was resolved upon, to entrust the Elder's office more particularly to four Brethren, to be chosen out of their number by lot; this was done at four o'clock the next morning, and the lot appointed *Christian David* (the general and first teacher of the Moravian Brethren in this century,) to be the Chief Elder; the second lot fell upon *G. Nitschman*, the oldest man in Herrnhut; the third upon *Christopher Hoffman*, the Schwenkfelder, whose place becoming vacant soon after, was, in the same year, supplied by another Brother; the fourth and last lot fell upon *Melchoir Nitschman*, only 25 years of age; who, on account of his excellent qualifications, had been twice proposed for being taken into the lot, and twice had he been left out on account of his youth. But Mr. Marche, having again, through inadvertency, reckoned his name among those which were to be drawn, they considered this as a

*He had been for seven years Deputy of the Schwenkfelders, at Vienna, and was now closely united with the Brethren. The reason of his being proposed as one of the Elders, was because one part of those, who, with him, adhered to the doctrines of the Schwenkfelders, and who had been persecuted on that account in Silesia, had found an asylum at Herrnhut. But they all moved still, that same year, to Upper Berthelsdorf.

striking divine interposition, which inspired the assembled Congregation with awe, and produced a deep sensation of love and harmony, none being found who had any personal objection to make against him. The lots were drawn by Children

The Count was chosen Warden, an office which had a reference to every point relating to the affairs of the Congregation; and Mr. de Watteville was appointed his Assistant. Empowered by this office, which made him, as it were, Guardian of the Congregation in its infant state, the Count was intent upon placing every Brother in that situation of activity, which seemed most adapted to the gifts he had received from God For now the respective offices of Teachers, Helpers, Monitors, Overseers, Sick-waiters, Almoners, and Servants, were filled anew; and Brethren and Sisters were respectively chosen in the same manner as the choice of the twelve Elders had been effected. In addition to these offices, some were appointed to inspect the houses, streets, wells, fields, and handicraft businesses. The Count made it his business to introduce each into his office, and to see to it that every one paid proper attention to the duties connected therewith. He entered, as often as need required it, into special deliberations with the Elders, on all subjects relating to the Congregation and its members, and these deliberations were, from that time, called the Elders' Conferences. Whenever it happened that the members of these Conferences were not able to come to a final decision concerning any particular subject, after mature deliberation, and thorough investigation, carried on with an exclusive desire to learn to know the Lord's will, that they might punctually execute it, as soon as known; they resigned the matter into his hands, and

intreated him to give the decision by the use of the lot. Conferences were also held with those Brethren and Sisters who were employed in the various offices before noticed.

The night watches in Herrnhut were regulated on the 21st May, and all the male inhabitants of the place, from the age of sixteen to sixty, took them in their turns, without any distinction as to rank; and each improved these seasons of watching, and endeavoured to edify the Congregation by singing suitable psalms and hymns: the consequence of which was that frequently a deep impression was produced in the mind of one or the other, by verses which were particularly suited to their state, and by means of which, consolation, encouragement or admonition was administered to them. The Count himself composed a hymn to be used by the watchers, with a view to announce the succession of the hours, and this was first made use of July 6th.

There was no want of opportunities for mutual edification. Besides the public service in the Church at Berthelsdorf, a meeting was held, in the morning at five, and again at half-past eight o'clock, and in the evening at half-past eight or nine; the Congregation assembled once more, during the summer, in the hall of the large building, and in winter in an apartment of the Count's. At the earliest morning meeting, a chapter was expounded, and at the second, a verse or two taken from the hymns, afforded subject for meditation. In the evening the Congregation assembled to hold singing meetings, a commencement of which was made at Herrnhut, May 11th, 1727, and at these meetings such accounts as had been received, relative to the kingdom of God, were communicated, and that kingdom, at times, publicly recommended in prayer to the Lord.

The edifying Sermons of the Rev. Mr. Rothe, and the connexion the Brethren began to form in the vicinity, with souls concerned for their salvation, drew on Sundays a great number of strangers to Berthelsdorf and Herrnhut.

The First of June being Whitsunday, more than a hundred persons from the neighbourhood, came to Herrnhut for the purpose of edification, but found no opportunity for it, there having been as yet no public service introduced there, on account of which it was now resolved, to repeat at Herrnhut the public service, which had been held in the morning at Berthelsdorf, in the afternoon of the same day: and this gave rise to the so called Stranger's-meeting. On July 2nd Mr. Schwedler preached in the Church at Berthelsdorf, but the multitude collected being so large, that more than a thousand people could find no accommodation in that edifice; Mr. Rothe delivered a very energetic discourse at the same time to those assembled in the church-yard. In the afternoon the Count held a meeting in the hall of the large building, which was three times filled with attentive hearers, there not being sufficient room for the large company collected, to be admitted all at the same time. He spoke the first time from the words: "If we walk in the light, as he is in the light, we have fellowship one with another.. 1 John, 1. 7. The second time his text was, Acts 3. 19. Repent and be converted, that your sins may be blotted out: and the third time he discoursed on John, 4. 10. If thou knewest the gift of God, &c. Mr. Schwedler preached afterwards once more in the open space at Herrnhut, to the people who had had no opportunity of hearing him in the morning, Christian David having hastily erected a temporary

pulpit for that purpose. The Count then expounded the hymn: "God's holy word which ne'er shall cease," &c. Mr. Schäffer joined them in the evening, and a strange Minister having during his discourse, circulated among the people the Text Prov. 24, 16. A just man falleth seven times and riseth again; Mr. Schäffer without being acquainted with this circumstance, was led to explain the sense of this passage in so impressive a manner that all were greatly astonished at it. At the close of all, a confidential conversation and repetition of what had been heard was held in the Hall at Herrnhut. A Brother said on this occasion: "We have had an apostolic day, and may now expect to meet with apostolic sufferings."

Mr. Schwedler, when returning late in the evening to Lower Wiese. kneeled down on an eminence near Herrnhut, and fervently intreated the Lord to let his blessing rest on that congregation. He never saw it again afterwards. On July 9th a general emotion was perceptible among all the inhabitants of Herrnhut. Yet the Count saw plainly enough, that no true cordiality had as yet taken place among the Brethren, and scarcely any one felt inclined to use the gift he possessed for the benefit of others; he offered himself therefore to all as the general friend and confident, endeavoured to suit himself to the ideas of each individual, and to treat the things of the Lord with every one according to his respective condition. To this private intercourse with individuals, he occasionally admitted another person, agreeably to the confidence he discovered to exist between these two; and this was the commencement of the so called bands or little societies. This term was understood to signify the meeting together of two, three, or

more souls in the name of Jesus, who entered into cordial and simple conversation, one with the other, concerning the state of their hearts, encouraged, admonished, and comforted each other, and jointly offered up prayer and supplication. The Count, with the approbation of the other Labourers, divided the whole number of Brethren and Sisters, into such little societies, according to the state of their minds, in order to unite them more closely in the bands of love, and to further their growth in grace. As frequent changes occurred in these little societies, no one was left without an opportunity for becoming useful to others, according to the gift and grace bestowed on him by God.

July 16th. the Count poured forth his soul in a heart-affecting prayer, accompanied with a flood of tears; this prayer produced an extraordinary effect, and was the beginning of the subsequent operations of the life-giving and energetic spirit of God.

July 22d. a number of Brethren covenanted together of their own accord, engaging to meet often on the Hutberg, to pour out their hearts in prayers and hymns, and to be subject one to the other in love, so that what might be the idea of one (if resting on a proper foundation) should be approved by all. The first hymn they sung was: "Our conversation is in heaven," &c. This caused a great awakening to take place. The names of these Brethren were Melchior Nitschman, George Schmidt, Melchior Zeisberger, David Tanneburger, Fredric Bonish, Leonard and Martin Dober, Frederic Kühnel, Christian David, and Augustan Neisser: and their company was joined by others. That same day the Count set out on his journey to Silesia, with a view to pay a visit to Count Gersdorf, at Hartmannsdorf. He was not deterred

from undertaking this journey, by the information received the day before, that orders had been given to the Magistrates of Silesia, to arrest him if he should enter that country. Before his departure from Herrnhut, he received the promise from several Brethren, that they would carefully watch over the grain of wheat, which was now springing up out of the ground, and further its growth to the best of their ability; for this purpose they engaged diligently and faithfully to attend to the continuation of the meetings appointed for singing and prayer. It was however thought better, a short time after, to convert the singing meetings into such meetings for mutual edification, at which, not one alone, but several in their turns, spoke according to the experience and faith possessed by each, on this or the other scriptural passage; thus these meetings were, more properly speaking, opportunities afforded to those who met together for holding conversations with one another, in which they related and laid open the state of their hearts.

Baron Reichwein, who had before been greatly moved, strongly insisted on the principle of love as the chief point, the source of true Christianity. In reply, it was urged, that love indeed must prevail, but take its proper place in that order which was pointed out for it by 2 Peter 1. 7. to wit, *after* godliness: for trees must first be planted, before fruit could be demanded. There was moreover, one person in the assembly, who seemed determined at all times to provoke such discussions, as would lead to dissentions: but the infant congregation was of a different manner of spirit, which enabled them to meet the attempts of this individual, with wisdom and meekness, and thus to frustrate and overcome the ill which had been designed. Melchior Nitschman, Christian David,

and Martin Dober, when conversing about the best method for regulating the public discourses, adopted the plan suggested by Christian David; to go through the whole of the First Epistle of Saint John, in order to preserve all in the due path of love. This being announced to the Congregation when assembled, an immediate and deep impression was made on the minds of all: and when by the subsequent meditations on that chapter, many were led to speak in an impressive manner, concerning the sentiments and feelings of their hearts; the confidence and love already existing among the Brethren were greatly increased: suspicion, envy and offence, vanished, for a meek and heaven-ward tending spirit united the hearts of all; singularity of opinion, dissention and hatred were altogether laid aside. The spark of love increasing more and more, became a flame which either consumed what was straw and stubble, or received additional brightness and warmth by fuel of an excellent description—thus the fire remained burning without intermission. Letters were now received, written by the Count in Silesia, which produced great effect; and on the 4th. of August he returned home, and brought with him favorable accounts from that Province, as well as a history of the Bohemian and Moravian Brethren translated from the Latin.* "We

---

* This succinct history of the Bohemian and Moravian Brethren, is partly an extract from that of the Slavonian Church, published by Amos Comenius, and perfixed to his Pamphlet entitled; *Ratio disciplnæ ordinisque ecclesiastici in Unitate Fratrum Bohemorum*---and partly a narritive of the manner in which the Lord had preserved the small remnant of the Ancient Brethren in Moravia, and raised it again in these our days. The manuscript of it was printed at Basle, 1749, under the title: Narrative of the history of several persons who both in former days, and in latter years, have been driven out of Bohemia and Moravia, for the sake of the gospel.

heard this history for the first time," says a Moravian Brother in a letter to a friend, "and because the whole of it was truly in unison with our sentiments, and accorded altogether with the orders and economy we have adopted; we discovered therein the finger of God, and found ourselves as it were baptized under the cloud of our Fathers, with their spirit. For *that* spirit came again upon us, and great signs and wonders were wrought among the Brethren in those days, and great grace prevailed among us, and in the whole country." No day passed since then, without the power of grace showing its influence manifestly in the Congregation, of which the following is noticed in the diary: on the 5th. of August the Warden viz. the Count, spent the whole night in watching, in company of about twelve or fourteen Brethren, visiting Hennersdorf as well as Berthelsdorf, and several persons were powerfully affected with his addresses. At midnight there was held on the Hutberg a large meeting for the purpose of prayer, at which great emotion prevailed. The Warden opened it with singing: "Thou God of Love, I rest in thy embraces," and early in the morning the verse was sung: "He is the Sun of righteousness, which rises with resplendent grace." On August 6th. and the following days of the same week, a truly peculiar and overwhelming power of God was perceptible at the singing meetings in the evening.

The 8th Christian David, accompanied by Melchior Nitschman, set out for Sorau, being the bearer of letters to Countess Promnits, the Clergy resident there, and many other Brethren; having at the same time received the advice to communicate his remaining scruples to the Reverend Mr. Mischke at

that place (he being esteemed a very solid, pious man,) with a view to be benefitted by his affectionate counsel. Christian David intended at the same time to visit David Schneider, who then resided at Sablat near Sorau, in order to relate to him what great things God had done for Herrnhut in these days. On Sunday August 10th, about noon, while Mr. Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord, and sunk down into the dust before God, and with him sunk down the whole assembled congregation, in an extacy of feeling. In this frame of mind they continued till midnight engaged in prayer and singing, weeping and supplication, while they again covenanted together to pursue but one aim; so that the few remaining Separatists were brought back to the now divinely united flock. To a young woman of the name of Bonacker, who had been looked upon as a prophetess, and had hitherto refused yielding to the sentiments of the rest, in any respect whatever; a friendly reconciliation was offered, at that time, and this, as well as every thing else, which was taken in hand that night, was crowned with success. Mr. Rothe remained the whole night in Herrnhut, the next morning he wrote a very affectionate letter to the Count, and invited the Congregation to celebrate with him the holy communion on Monday August 13th. As this would be the first time of that Sacrament being administered, since the new fellowship of spirit had been introduced into the Congregation; the resolution was taken, that its celebration should take place in a more than usually serious manner, that it might be made an opportunity of the souls becoming more fully engrafted in Christ the Vine, whilst showing forth his death, into which they had been baptized.

For this purpose, it was determined, to examine, and afterwards to confirm, all those, young or old, who should go to the Holy Communion for the first time. Several questions relative to confirmation were therefore drawn up, which were at first largely and affectionately explained to the Catechumens, who afterwards were called on to answer them before the Congregation. The candidates for confirmation were at this time two single persons, Catherine Elizabeth Heintschel, who afterwards became the wife of Tobias Frederic, and Anna Friedler, who was in the sequel married to George Böhnish; these two young persons were first brought before the Warden, who spoke to each of them separately in an affectionate manner, and received from each the promise, that they would devote themselves for ever to our Lord Jesus Christ. They had afterwards an interview with Sister Gutbier, a chief laborer among the Sisters, who threw herself down with them before God, and offered up a prayer in their behalf; finally they were sent to Mr. Rothe, who, having examined them, found them duly prepared. The same evening a Teacher among the Anabaptists, from Hungary, of the name of Henry Justus Meyer, who was then on a visit at Herrnhut, had at the meeting spoken very vehemently against the newly drawn up Questions for Confirmations. When he had finished his harsh address, every point of it, that could possibly be applied, by way of admonition or reproof, was laid before our Saviour in prayer, and they intreated him that he would show them how to derive benefit and advantage from it. This procceding put the above-mentioned teacher greatly to shame. On the 12th, the Warden visited in every house throughout Herrnhut, to en-

quire in the kindest manner, into the state of mind of all the inhabitants, and prepare them for the Communion, to be celebrated on the following day. In the evening, the Herrnhut Statutes were signed by all the Brethren and Sisters; after which, the abovementioned two Sisters answered in the presence of the whole Congregation, the questions relative to Confirmation; on which occasion, the grace of God was so powerfully effective upon the hearts of those that were present, that some were thereby awakened from Death to Life, and the whole Congregation was most sensibly affected. These two Sisters remained all night engaged in prayer. Then followed on the 13th. of August, the never to be forgotten celebration of the Lord's Supper, which, according to the narrative given in the diary, was held in the following manner: "Before we proceeded to the Church, a short discourse was delivered at Herrnhut, on the subject of the Holy Communion. On the road to Berthelsdorf, parties of two or more, might here and there be seen, of those who held heart's conversation together; all those who had been estranged one from the other, cordially embraced each other, and entered into a mutual covenant of friendship and love. At the church the service was opened with the hymn, "Unbind me, O my God, from all my bonds and fetters;" during the singing of which, a very wicked man, who was present, as a spectator of the transaction, was overpowered with a feeling of contrition. Mr. Rothe then pronounced a truly apostolic blessing upon the two Sisters, who were to be confirmed, and the Congregation added their Amen, in hearty confirmation of the same, nor could the solemn self-dedication of these Sisters, to the Lord their God, be viewed without exciting the most heartfelt emotion.

"Entbinde mich mein Gott"
v. German American Hymnal 373
v. Office of Worship & Hymns 711
"Unbind me, my God" etc. -

Hier legt mein Sinn sich vor dir nieder.
Ser. Cele. Hymnbook No. 441 -
Office of Worship & Hymns No. 405.

Immediately after, the assembly fell down before the Lord, and all melted together in tears, began the Hymn: "My soul before thee prostrate lies," &c. It was scarcely possible to discern whether it were weeping or singing—but both were mingled together, in so affecting a manner, that the Rev. Mr. Süss of Hennersdorf, who was administering, because Mr. Rothe went with the Congregation to the Lord's table, felt perplexed and overwhelmed. After the conclusion of the Hymn, some Brethren offered up powerful and fervent prayers, in which they laid before the Lord, the general grievances of his Congregation, and more especially, the distress, arising from their being entirely at a loss how to treat those who had left the house of bondage, without incurring the danger of schism or separation, an evil so totally opposed to the genuine character of his house and family. We therefore intreated him, in simplicity, and with fervor, that he would be pleased to teach us the true nature of his Church, and to enable us so to live, and walk in the existing external constitution of that Church, that we might be preserved without blame and offence; lest we should remain alone, but rather become fruitful, and in no wise, either break our allegiance to him, and the obedience due to his word, or transgress the law of universal brotherly love. We prayed that he would be pleased to make us full partakers of his grace, nor suffer one soul to lose her way, so as to forsake the doctrine of his cross, on which depended our Salvation, and to get into the labyrinth of self-working, and fancied goodness of her own. We commended to him our neighbouring Brethren in their precarious circumstances, besides the many hundred souls out of our circle, that had been spiritually benefited by this new econo-

my of grace, who had either again been led into errors, or refused to yield to the subduing and reproving influence of the Spirit, being satisfied with mere speculative knowledge. After we had thus been truly anointed with the spirit of prayer and supplication, we prayed with full assurance of faith, that he would be pleased to draw our two Elders, Christian David, and Melchior Nitschman, who from well-meant motives were absent from us at Sorau, into true hearts fellowship with us, and give them the same enjoyment with which he now favored us.

After the absolution, previous to which the Warden of Herrnhut made a penitential confession in the name of the whole Congregation, we celebrated the Supper of the Lord, with bowed yet comforted hearts; and then returned to our several homes about twelve o'clock, with feelings of holy extacy. The rest of this day, as well as the days immediately succeeding, were spent in a silent and joyful sabbatic frame of mind, and in learning the lesson of love. Christian David and Melchior Nitschman, on their return from Sorau, August 28th, enquired immediately what we had been engaged in, during the forenoon of the 13th.? They had been, they said, at the Orphan House in Sablat, and about ten o'clock in the morning, feeling an irresistible impulse to prayer, they had retired into the garret, where, kneeling down before our Saviour, they had been drawn into a most pleasing remembrance of the Congregation, and shed a flood of tears. Never in their lives had they felt so well, and the thought had immediately struck them: "What may our Congregation be doing just now? O that they could know our present state of mind!" Their astonishment and joy were now greatly enhanced, when the above-mentioned remarkable event was related to them.

APPENDIX. A.

Statutes of the Congregation at Herrnhut, in the year 1727.

1. It shall be for ever remembered by the inhabitants of *Herrnhut*, that it was built on the Grace of the living God, that it is a work of his own hand; yet not properly intended to be a new town, but only an establishment erected for Brethren, and for the Brethren's sake.

2. Herrnhut, and its original old inhabitants must remain in a constant bond of love with all Children of God belonging to the different religious persuasions,—they must judge none, enter into no disputes with any, nor behave themselves unseemly towards any; but rather seek to maintain among themselves the pure evangelical doctrine, simplicity and grace.

3. The following are the characteristics of a true member of Christ's body, and these, we the inhabitants of Herrnhut, who simply adhere to the foundation built on the Word of God, deem to be the most sure. Whosoever does not confess that he owes his awakening and salvation exclusively to the mercy of God in Christ Jesus, and that he cannot exist without it for one moment of his life; that the greatest perfection in life (were it possible to attain to it, without the intercession of the Mediator, urged by

the plea of his blood and merit) would be of no avail in the sight of God, while it is made acceptable in the Beloved: and whoever does not daily prove it by his whole conversation, that it is his full determination to be delivered from sin, through the merits of Jesus, and to follow daily more after holiness, to grow in the likeness of his Lord, to be cleansed from all spiritual idolatry, vanity and self-will, to walk as Jesus did, and to bear his reproach and shame: such an one is not a genuine Brother. But whosoever has this disposition of heart, though he maintain sectarian, fanatical, or at least defective opinions, shall not on that account be despised among us, nor in case of his even separating himself from us, will we immediately forsake him, but we will rather follow him in his wanderings, and spare him, and bear with him in the spirit of love, patience, aud meekness. But whosoever is not fully established on the above-named fundamental principles, though he do not wholly forsake them. shall be considered as a halting and wavering Brother, and be reclaimed in the spirit of meekness.

4. It is laudable in itself for the congregation to devote certain days to the special remembrance of the faithful leading of our God, celebrating them with fasting and prayer, or thanks and praise. Such days, for instance, as that of the emigration of the first Brethren on the 12th of May, on which day in different years many remarkable events have taken place. In like manner every individual may consecrate those days, which to him are the most memorable, to the Lord, spending them as above with his intimate Brethren and Friends. But in both cases, care must be taken that this appropriation of certain days, do not degenerate into mere lifeless custom.

5. Those who, with an unfettered conscience, acquiesce in the present external regulations of the Church, will not hesitate to declare the ground of their acquiescence, to wit, that they do not consider human regulations and customs as an unalterable part of divine worship, but make use of them, agreeably to the dictates of Christian liberty, in a spirit of meekness, love and obedience, till the Lord himself brings about a change. Should in after-times any particular order of things be introduced among us, in respect to the outward form of devotional rites; simplicity and edification must be aimed at exclusively.

6. Whoever has not been used to auricular confession, or has conscientious objections in his mind against it, shall not be forced to submit to it at Berthelsdorf; yet no one shall be permitted to go to the Holy Communion, without the previous knowledge of the Minister at Berthelsdorf, in order that all confusion and levity may be prevented.

7. No one is to enter into confidential intercourse with people that are notoriously wicked, or altogether worldly minded, lest offence should thereby be given; yet it is proper that such people should be treated as much as possible in an equitable and unassuming manner, and none should allow themselves in any vehemences against them.

8. Every one should be careful to comprehend the true foundation of the saving doctrine, on which we are all agreed; that so we may be able to give an answer to all our adversaries in meekness, yet with wisdom and power, and all may mutually defend and support one another.

9. When any traces of a good work begin to show themselves in one soul or another, no premature judgment concerning them should be formed; but it

is expedient to wait with patience, till the fruits begin to appear, while we must feel thankful to God for the good beginning which is to be traced, and promote their welfare as much as lies in our power.

10. In general, we consider it, an abominable practice for any one to judge and condemn his neighbour rashly, and without clear and full evidence, and without previously using all the acknowledged and scriptural degrees of Brotherly correction. Whoever, therefore, is guilty of this unjustifiable proceeding, subjects himself to well-merited censure.

11. Ministers, Laborers, and all whose official incumbency it is to care for, and watch over the souls of others, must be at full liberty to hold frequent and full intercourse with one or the other, and no suspicion is to be cast on them on that account.

12. As the conversion of souls is the chief object of most of the present inhabitants of Herrnhut, every one must be permitted to choose those with whom he would, for the time being, be more intimately connected, than he could be with others; and to alter his choice according to circumstances, without fearing to give offence.

The intercourse between single persons of both sexes, must have its restrictions, and the Elders are empowered to prevent it, whenever, in any case, scruples arise in their minds against such intercourse, though the apparent aim of it might be ever so laudable.

13. Envy, suspicion, and unfounded prejudice against the Brethren, must be most carefully guarded against. As every one is at liberty to cultivate an intercourse with others, no one ought to take it amiss, if another should appear more familiarly acquainted with the Elders, than he.

14. For the sake of the weak, no light conversation is to be allowed concerning God and spiritual things, but such subjects ought always to be treated with the greatest reverence.

15. Agreeably to the practice of the primitive Church, the Brethren are called upon to exert themselves in every possible way, for the benefit of those who are of the same household of faith: and to all others they are to do, as they would wish that others should do unto them.

16. Whosoever has received the needful gift for it, is to speak; the others, to judge.

17. Those who seem to be best suited one to the other, may, without hesitation, live in the habit of close familiarity, join in prayer, and act, in all respects, as intimate friendship requires; yet such preference given to any individual, must, by no means, be to the prejudice of cordial brotherly love towards all others; and it becomes the duty of those, who are particularly acquainted one with the other, to lend each other a helping hand, as it regards doctrine, admonition, reproof, direction, yea their whole spiritual course.

18. No Brother is to enrol himself as a member of any particular trading or handicraft association, without first acquainting the others of his design. And no business carried on among us, is to be looked upon as in itself mean and despicable.

19. No one shall, even in the smallest way, overreach his neighbour, much less defraud him.

20. No marriage is to be contracted without the knowledge and approbation of the Elders, and no promise of marriage is to be given and received, except in their presence, and with their consent.

21. No son shall require his Father or Mother

to move from his house, as long as they have a mind to continue there in peace and quietness.

22 All superstitions notions and practices are inconsistent with the character of true Brethren; and idle tales of apparitions, omens, &c. must be looked upon as foolish and hurtful.

23. As there are those who more particularly stand in need of daily admonitions—there shall be daily opportunities given for exhortation and edification at Herrnhut; yet no one can be considered as obliged to attend on these occasions, unless the whole Congregation should be expressly called to assemble together.

24. If any one should be overtaken in a fault, he must not consider it as disgraceful to be spoken to on the subject; or to receive admonition or reproof. He ought to take it in good part, and not allow himself to retort, much less think himself warranted on that account to withdraw from the fellowship of the Brethren. All matters of this kind should be judged and decided exclusively by those whose official incumbency requires their interference

25. Whosoever spreads any unfounded report against another, is bound to declare to the Elders the reason of his allegations, and afterwards to recant the report, whether required to do so in consequence of the complaint of the person injured thereby or not.

26. Whenever in public companies any thing is said to the disadvantage of any one not then present, every one is authorised to acquaint the person alluded to of it, yet without naming the offender.

26. It is the special duty of some Brethren, to visit, from motives of self denying charity and love, those fellow members of the Congregation who are

afflicted with sickness and ailments, and to attend to their wants. And, as long as we shall be favored to have a physician, who is one of us, every inhabitant of Herrnhut should speak to him, and ask his advice about any ailments or illness of his, before he seeks counsel from others. No one, who is not properly qualified for it, should venture to undertake the cure of others.

28. The names and circumstances of the patients are to be immediately mentioned to the sick-waiters of both sexes; and the prescriptions of the physicians, as well as the directions of the sick-waiters themselves, ought to be carefully observed both by the patients themselves, and by those who are about them.

29. Every one must conscientiously keep to himself, what has been confidently, and, as a secret, entrusted to him.

30. No one is to harbour any thing in his mind against another, but rather immediately and in a friendly and becoming manner, mention what may have offended him, without respect of persons. Complaints, which have been purposely suffered to accumulate, must not even be listened to; but quarrels, envy, and wilful dissentions, ought to be abominated by all, and those who are guilty of these things be looked upon as unbelievers.

31. A mechanic or tradesman, ought to be most punctual in fulfilling the promises he has made; and in case circumstances should prevent his doing so, it is his duty to mention, in due time, the cause of his not being able to act according to his promise.

32. All judicial interference is to be grounded in the plain commandments of God, on these Statutes, and on natural equity and justice.

33. Every effort shall be made to reclaim the erring, by friendly reproof and discipline, but should this fail, the offender is expected and required to leave the place.

34. The Elders shall hold a Conference every Saturday, and if any be cited to appear before that Conference, he is to obey the summons; and in case of reiterated and obstinate refusal, he must leave the place.

35. The watchers are to sing a verse from a suitable hymn, at the change of the successive hours in the night, with a view to encourage and edify the Congregation.

36. The doctrine and example of Jesus and his Apostles, shall be the general and special rule of all our ministry and instruction.

37. Whosoever perseveres in an open course of levity and sin, though often before warned and admonished, shall be excluded from our Brotherly fellowship; nor can he be re-admitted, till he has given sufficient proofs of his being an altered character.

38. All the young people at Herrnhut, who shall confess their faith in Christ, are to be confirmed, after which, these Statutes are to be given them for their consideration.

39. No Magisterial Person, Minister, Elder, or Warden, nor any one else who may in this or the other respect have authority over others, shall use the power possessed by him, otherwise than to be a helper of the joy of those over whom he is placed, and to comfort them in sufferings, trials, and wants.

40. All who are influenced by the love of God, must keep up a friendly and cordial fellowship with all who are like-minded, making, in this respect, no exceptions.

41. Every one shall be at liberty, in love, to admonish and rebuke his Brother, whether there be ground for it or not. But this must be done with great modesty, and all vehemence, on either side, be carefully avoided. If an explanation or exculpation be offered, the person who gave the admonition ought either to be satisfied with it, or refer the case to other Brethren.

42. Should we be called to suffer persecutions, every one should consider them as precious and most useful exercises; love those that persecute us, treat them respectfully, answer their questions with modesty and simplicity; and cheerfully submit to what may befall us according to the confession we make before God and man.

Besides these Statutes, which were intended to regulate the relative behaviour of the inhabitants of Herrnhut, as members of a Congregation of Jesus; and which were entitled "Brotherly agreement of the Brethren from Bohemia and Moravia, and others, binding them to walk according to the apostolic rule." Others were drawn up and received the title "Injunctions and Prohibitions, &c." These had a chief reference to that moral order, and well-regulated police, which are suited to a Congregation of Christians. All the inhabitants of Herrnhut, without any any exception, were expected to signify their willingness to conform to these last mentioned Statutes, by adding their signature to them. The subscription to the former was, in the following year, no longer insisted on, because the Brethren had been accused,

in consequence of having drawn up these Statutes, of having adopted a separate Confession of Faith, and thereby laid the foundation for a new system of religion.

Both these Statutes, from the ground on which the regulations at present in use in the Brethren's Congregations have been built; the alterations which have been introduced into the Statutes now existing, have been made from time to time, as circumstances required they should be made, and as Christian liberty allowed such alterations to be adopted.

APPENDIX B.

Declaration of the Congregation at Herrnhut, concerning their Doctrine and Regulation.

Printed at Lobau, in Upper Lusatia, September, 1727.

(See the Hymn 686. P. 191.)

Chosen souls, who now assemble
Under Christ's protecting care, &c.

APPENDIX C.

A letter from Christian David to Mr. Heitz, without date, but probably written in the year 1728.

I most heartily wish that our dear and greatly beloved Brother in Christ Jesus, *John George Heitz*,

the Fellow Elder of our Congregations; may fully participate in the grace which has been poured out in these our times, and be yet favoured to become an eye witness of the glory of God, which has been revealed to the Believers at Herrnhut!

Dearly beloved Brother and servant of the Lord: in order that you may, with us, admire the glorious manifestation of the grace of our Lord Jesus Christ, I will relate to you, what I myself have seen and heard, apprehended, and experienced, of those great and wonderful things, the Lord our Saviour has done for me, and for our Congregation, since you left us. This work begun by himself, here at Herrnhut, has been uninterruptedly advancing, from the first day of its commencement, even to this hour, though amidst many trials, yet with the divine blessing resting on it: its progress has not indeed been according to our thoughts and ideas, but according to the counsel of his everlasting love. He has been pleased to permit trials and temptations to befall us, with a view to purify and prove us, that we might be presented to him, "as a chaste virgin," and be and and remain for ever united to him. That his covenant made with us, might remain firm, and his purposes with us be accomplished, it was necessary that sure, but gradual preparations should be made, for the work he intended to perform; and thus by degrees, we have been formed into a visible Congregation of God, as it is now evident, notwithstanding the opposition of Satan and the world.

In what relates to myself, I will most gladly rather glory in my infirmities, that the power of Christ may rest upon me. Satan has often desired to have me, that he might sift me; and God has often permitted his assaults, in order that I might

be humbled. Yet my faith hath not failed, but as a warrior of Jesus Christ, and through his grace, I have been enabled amidst sufferings, to overcome, and to maintain the field; though I have been obliged to feel the fiery darts of the enemy, while he sought to excite in me the proud wish to be something extraordinary: till I have learned to know more fully, not only his manifold cunning, and the delusive powers of darkness, but also myself, and my real state, and thus have been taught to be satisfied with the all-sufficient grace of Christ, of which I am altogether unworthy. My Saviour has not sought to destroy me, but to establish me more, and to preserve me from future deviation and sin, by allowing Satan thus to sift me; that I might more clearly see the absolute necessity of constant watchfulness, and prayer, and of true hearts' humility. His name be praised for all his mercy, goodness, and truth, since he has caused all things to work together for good to me, and to my Brethren, because we love him. He is indeed that faithful Saviour, whose earnest desire it is to preserve and keep us! He has made us to feel the evil consequences of our own conceit, that we may hereafter abide in him, and nothing be able to "bewitch us that we should not obey the truth" as it is in Jesus, in all its divine simplicity. He has held his hand over us in such a manner, that not one of us has suffered irretrievable or eternal injury; the manifold errors and dissentions that found their way among us, have tended only to prepare us more fully for being fit to be used as precious and lively stones, in the building of his new temple; so that God may now dwell and walk in us, go in and out among us, and bless and do us good. We have now been convinced that we stand indeed in

the true grace of God, for by means of these very sufferings and temptations within our own circle, we have acquired more knowledge, partly of our own depravity, and partly of the manifold devices of Satan, but chiefly of the great grace of Christ Jesus; and thus we have been brought more closely to the obedience to the faith in him, and to the blood of sprinkling. The tokens whereby we know that what we enjoy, is truly the grace of God, are these: this grace humbles and quiets our hearts, it unites us in one, makes us firm, steadfast, free, courageous in all tribulations, patient amidst defects and imperfections, meek, yet fearless in our behaviour towards enemies, compassionate towards the erring and the weak, obedient to our superiors, bold and zealous in proclaiming the gospel; unanimous in doctrine and practice, simple in our walk, unaffected in our demeanor, confidential and upright in our converse with the Brethren, careful in the directions and instructions we have to give to enquiring souls; plain and strict in the application of brotherly discipline, gentle, yet serious, in giving admonitions, after the example of Christ and his Apostles; legal as to what relates to external liberty, but evangelical and standing fast in that which is inwardly enjoyed; equal and constant in brotherly love, ready to give an answer to every one that asketh us a reason of the hope that is in us. For the rest, we are not only satisfied to be instructed, both to be full and to be hungry, both to abound and to suffer need, in reference to temporal as well as spiritual things: but we acknowledge ourselves altogether unworthy of any favor, and only wish (in his strength) to suffer with him, and to be baptised with that baptism, wherewith he was baptized. Such thoughts as these can only be wrought in the heart

of man by the Holy Spirit; and while we remain thus minded no one will have it in his power to do us much harm, or to deprive us of much good. For we rejoice when we are counted worthy for his name and word's sake, to suffer reproach and affliction: "for in his nail prints we can see, our pardon and election free," and this sweetens every trial, and causes us to rejoice, and to be very strong in the Lord.

The following are the chief of those things which God has caused to work together for our good. You know, dear Mr. Heitz, that I am fond of knowledge of various kinds, as well as some others among my Brethren, and Mr. Rothe and other Brethren, would not bear with us in this respect; in consequence of which divers dissentions arose between them and us: we were looked at with a suspicious eye, and evil reports were spread about us, many lost their confidence in us, on that account, till we ourselves discovered the great necessity of walking in wisdom, and that it is far better not to eat any meat, than to grieve a weak Brother, for whom Christ died.

The Count had been for some time a silent spectator, and perceiving that Mr. Rothe's representations and endeavours were not sufficient to lead the minds of the people to a solid and lasting union one with the other, as Mr. Rothe's own mind, was at that time, still prejudiced against some: he, himself feeling completely free from all undue bias, and having received from God, those gifts which enabled him to set every thing in a clear, and proper light, undertook to speak with each of us privately. These his private conversations with us, lasted three days, during which, he explained the counsel of God from the earliest days, even to this, how God spoke to the Fathers, and lastly by his Son: in what manner

he manifested himself to men, before the law had been given, under the law, and under the dispensation of the gospel, and thus the Count laid open to us from the scriptures, a connected plan of God's dealings and ways with Believers, showing us, at the same time, in how far, knowledge of things of an external nature is to be considered as essential, and how indispensably necessary it is to feel and to possess inward realities. From that time, mutual love began again to show itself among the Brethren, teaching us to bear with one another; for we had all acquired more insight and firmer ground, so that our steps were more sure, many hindrances having been removed out of the way. This state of things lasted about two years. I went yearly, according to my custom, to Moravia, to strengthen the minds of the faithful remnant of the Lord in that country. There was, at that time, a great awakening in Silesia, and our own vicinity. But at Herrnhut the enemy attempted to lull those of us to sleep who were at ease in Zion, because of the external security enjoyed there. Indeed we were not yet sufficiently acquainted with the artifices of the enemy. The first fire of love had ceased to burn. The new comers expected to meet with much love from the former inhabitants, and the latter manifested little love, but much knowledge in their manner of receiving them, which caused no little vexation on their part. There was no proper order or discipline, nor was there any one, who would engage to care for the Congregation to the best of his abilities. Mr. Rothe was not gifted for that care, and moreover did not reside on the spot. The Count was also absent, and did not wish to put Mr. Rothe to shame. This was the situation of the Congregation at Herrnhut in

1726, the fourth year of our emigration from Moravia.

About that time Mr. Krüger (a man who as you know, entertained some strange notions) came to us from Ebersdorf in Vogtland. As he showed an uncommon degree of devotion, some minds, as yet unexperienced in the ways of God, were induced to admire his opinions; for they thought that God had communicated to him special revelations, intending him to be a peculiar instrument in his hand, either for reforming the Congregation at Herrnhut, or (as he himself intimated)for the conversion of the Jews. He at times addressed the Congregatiou with great emotion of heart: and I myself having always felt particularly attached to people who lead a godly and exemplary life, and being conscious that I had lost ground in my first love and power, received this man as an angel and messenger of God, thinking that God had led him to us with a view to save me and many more—yea, I have not yet altogether changed my opinion on this subject. For though he himself came to a deplorable end, (no doubt, because his motives were by no means pure) I for my own part have received more benefit than injury from my intercourse with him, as I have thereby added much to my experience and solidity, having learned to see, what seemingly excellent works, the Powers of Darkness and human imagination can produce, which, however, are burned like stubble and straw when tried by fire: and being now convinced that neither self-righteousness, nor the mere declamation of a teacher on the nature of God, as being love, is of any avail; but that the main point is this, that we seek in humbleness of heart the kingdom of God, and that righteousness which availeth before him. More people became the adherents of this Krüger, in so much that

nearly the whole Congregation was in a divided state. The greater part of those whose minds had been irritated, continued as inhabitants of the place, more from motives of fear and shame, than from conviction. A great degree of uncertainty had indeed prevailed among both parties, from the very beginning, till at last, the fire of trial and probation began to burn, and Mr. Krüger lost his senses. Now all was over; but till then we had treated each other very harshly, and made our lives mutually unpleasant. This having lasted for about a quarter of a year, and an opportunity having been given to each, in consequence of the temptation which had come upon us, to see whether he had built his faith on a solid or sandy foundation; the Count returned again to Herrnhut, as he had done two years before, in the spirit of love and impartiality, and his object was, immediately to bring about a general reconciliation among the Brethren. This was the time for introducing a new order of things, which even we who had separated ourselves from the rest, had been wishing for. In consequence of this new order (which I shall presently describe) every thing was soon brought into its proper state, and those who had acted from impure motives, finding themselves exposed, made haste to leave our fellowship. The Count introduced this new order in the following manner: He himself had now altogether undertaken the care of the Congregation, on which account he left Dresden, and moved to Herrnhut. The experience made by the Congregation during the four years now elapsed, enabled him and his assistants to draw up Statutes, since they had before their eyes, a short outline of a visible Congregation of God, and of those gifts of grace which God grants to such a Congregation: and thus

it could be ascertained without much difficulty, what method would be best suited for the future direction of the same.

The Statutes having been finished, twelve elders were chosen. who were to have the direction of the whole Congregation. Several offices were afterwards distributed among the Brethren and Sisters, who were appointed to be teachers, helpers, overseers, monitors, servitors, sickwaiters, almoners, managers of external concerns, such as houses, fields, gardens, streets, wells, trades, &c. so that every thing might be conducted in the most orderly manner.

Thirdly, For the sake of devotional exercises the Brethren were assembled every morning and evening. In the morning, the teachers chose a portion of the Word of God, and discoursed on it one after the other. In the evening the Count holds a singing meeting, at which he explains the Daily Word.

Fourthly, We are favoured to have bands, which are divided into the respective classes of the men, the women, the youth of both sexes separately, the boys, the girls.

Fiftly, We have Lovefeasts, at which, either the whole Congregation, or separate divisions of the same are present.

Sixthly, We have special prayer and fast days, on which we particularly remember the mercies of the Lord, bring to him the joint tribute of our praises, and pay him our vows.

Seventhly, All Brethren and Sisters are confirmed at the time of their reception.

Eightly, We have a nightly watch, in which all Brethren take their turn.

Ninthly, We have a regulation for intercession and supplication among the Brethren, so that prayer

is continually offered up during the successive twenty four hours of day and night; with a view, that as in the Old Testament, the fire on the altar was never suffered to go out, so the incense of our prayer may incessantly remain burning upon the altar of our hearts.

Tenthly, We have particular meetings.

Sunday morning, from seven to eight all the adult male inhabitants meet at the Count's house, and are addressed by him, suitably to their circumstances. From eight to nine, the widows meet in like manner; after which, we proceeded to the Church at Berthelsdorf. The other divisions of the Congregation assemble respectively in the same manner at his house, during the hours of the afternoon, till half past five o'clock. We all go together to the Sacrament, and suffer none to go with us of whose conversion we are not well assured. Conferences are held every day, on Mondays with the Elders and Sickwaiters, on Tuesdays with the Helpers, Wednesdays with the Teachers, Thursdays with the Overseers, Fridays, the Monitors, Saturdays with the Servants. The offices among the women are the same as those among the men, with the exception of that of Teachers or Monitors. This is the brief outline of our constitution, dear Mr. Heitz. There are nearly three hundred Brethren and Sisters here, in Herrnhut; some of whom are as yet only seeking souls, and some have found the pearl of great price. As soon as I can find time, I will write more circumstantially. I earnestly commend you to the grace and love of God our Saviour, and remain your faithful fellow Brother in faith and hope,

CHRISTIAN DAVID.

IV.

The great awakening among the Children at Herrnhut.

For AUGUST the 17th.

It has been rightly observed, that, when God visits men in general, or when the Lord grants special seasons of grace to his Church, in consequence of which new traces of spiritual life show themselves among adults; the hearts of the children are likewise at such times particularly roused and affected. This was the case at the awakening which took place among the descendants of the ancient Brethren in Moravia, in the year 1724 (see 12th of May) and the same is to be said concerning the first great awakening at Herrnhut, in the year 1727. No sooner had the fire of the love of Jesus been fully kindled in the Congregation there, than the hearts of the children caught the flame; and this was the commencement of a blessed visitation of grace, with which the Lord favored them, and which has been productive of such excellent fruit, that it merits an annual commemoration, which we and our children celebrate with grateful hearts.

Count Zinzendorf had bestowed the most faithful and unwearied care upon the Congregation at Herrnhut, during the sad confusion which had arisen soon after its first formation, in consequence of separatistical errors. He was now favored to see that his labor was not in vain in the Lord, but that he was pleased to bless and seal it in a most extraordinary manner, by means of a distinguished outpouring of

the Holy Spirit upon the adult part of the Congregation, at the celebration of the Lord's Supper in the Church at Berthelsdorf, August 13th, 1727. During the whole time of these, his faithful exertions for the welfare of the whole Congregation, the children were special objects of his care. He commenced his labors among them by going every other day to Berthelsdorf, to visit the pupils that were placed in the Girl's Boarding School, which had been established in the so-called Watteville-house, and to hold them a meeting for edification. This institution contained the following nine Girls, between the ages of nine and thirteen years. Johanna Sophia de Seidewitz, Charlotte de Seidewitz, Augusta de Zezschwitz, Magdalen Arndt, Mary Elizabeth Hentschel, Anna Mary Jähne, Anna Mary Keil, Anna Dorothy Schäffer (daughter of the Reverend Mr. Schäffer, at Görlitz,) and Anna Rosina Schmid. The Count at his return from having visited these nine children, frequently complained to his consort, that, though the children behaved with great outward propriety, he could not perceive any traces of spiritual life among them; and however much might be said to them of our Lord Jesus Christ, yet it did not seem to reach their hearts. In this distress of his mind, he took his refuge to the Lord in prayer, most fervently intreating him to grant to these children his grace and blessing.

On the 26th of May, 1727, it being his birthday, he was led to speak to them on the words of the verse: "Jesus, Lord of the Creation. No heart is so obdurate— But thy Spirit's operation—Can within it life create." He spoke from the fulness of his heart, and the Lord caused his words to be a blessing to the hearts of the Children, so that they

became uneasy about their state, and called on him with one accord " to have mercy on them." The elder of the two Ladies de Seidewitz was particularly affected on that occasion.

The Count took fresh courage from this first remarkable emotion among the children; and sent on that account, on June 27th, a Student in Theology, of the name of Krumpe, a man of great integrity and much simplicity, to Berthelsdorf, with a view to take upon himself their instruction in christianity. Meanwhile he did not cease to offer up fervent prayers to the Lord in behalf of these children: and the awakening and conversion of the little girl, Susanna Kühnel, afforded the first proof of the Lord's having graciously heard and accepted his prayer. This girl, eleven years of age, who lived with her parents at Herrnhut; after having spent three days wrestling with God in prayer, experienced on August the 6th, such a divine feeling of the grace of our Saviour, and obtained so clear an assurance of her salvation, that neglecting even the necessary bodily refreshment, she spent the greatest part of that day in proclaiming the praises of her Redeemer. This extraordinary state of her mind, was occasioned by the happy departure of her Mother, which took place May the second, on which day her soul went over with uncommon cheerfulness, into the presence of that Saviour, whom she had here rejoiced in, as the Son of Righteousness. The joyful departure of her mother made so deep an impression upon this girl, that she spent three whole days, and especially the fore-part of the last night, till one o'clock in the morning, in weeping and prayer; at which hour she broke out into indescribable joy, called to her father, who slept in the adjoining room, and who had, un-

known to her, heard all that had passed, and cried out, *Now* Father, I am become a Child of God, and I know also how my mother felt and still feels." She, however, did not only relate to her father what great mercy the Lord had shown her, but out of the abundance of her heart her mouth spoke to her companions of his loving kindness towards her; and this she did with such energy, that they were deeply affected thereby, and felt themselves powerfully drawn to Jesus. The following six are particularly mentioned among that number: Anna Nitschmann, Juliana Quitt, Rosina Fischer, Anna Gold, Sophia Gutbier and Anna Beyer, all of whom were, in the sequel, employed as handmaids of the Lord in the Brethren's Congregation.

While this infant preacher of righteousness, by shewing forth the praises of him who had called her out of darkness to his marvellous light, was winning the hearts of the children dwelling at Herrnhut, one after the other for our Saviour; the Friend of children was pleased to lay a special blessing on the testimony of the above-mentioned Mr. Krumpe, at the Institution for Girls at Berthelsdorf, so that on August 18th an universal flame of love towards our Saviour seemed to be kindled in the hearts of these children, and all of them spent the whole night in prayer. From that day many more remarkable traces of a work of grace among the children at Herrnhut and Berthelsdorf became apparent, and the following is noticed in the diary at Herrnhut concerning this subject :—

August the 23d. the children of both sexes felt a most powerful impulse to prayer, and it was impossible to listen to their infant supplications without being deeply moved and affected; a most extra-

ordinary emotion of all hearts prevailed at their meeting on that day, produced especially by the manner in which Susanna Kühnel addressed them, whose zeal and earnestness daily increased in strength and ardor. A similarly blessed meeting of the children took place in the evening of the 26th of August, and on the 29th, from the hours of ten o'clock at night, until one the following morning, a truly affecting scene was witnessed; for the girls from Herrnhut and Berthelsdorf, spent these hours in praying, singing, and weeping on the Hutberg. The boys were at the same time engaged in earnest prayer in another place. The spirit of prayer and supplication at that time poured out upon the children was so powerful and efficacious, that it is impossible to give an adequate description of it in words. These days were truly days of heavenly enjoyment to the congregation at Herrnhut, all forgot themselves, and things terrestrial and transitory, and longed to be above with Christ their Saviour in bliss everlasting.

Brother Jacob Liebich, who was at that time among the number of the boys living at Herrnhut, gives the following narrative concerning the awakening which took place among them:

Our schoolmaster Mr. Klemm, was a very upright and zealous man, who felt himself deeply interested in the welfare of his scholars. It was his practice, at the close of our daily lessons to kneel down with us, and to intercede in our behalf; nor did he fail to recommend us to the Lord and his good Spirit, in his private hours for supplication. At the time when Susanna Kühnel began to be under the special and powerful operations of the Holy Ghost, and used to kneel down under the trees in her father's

garden, particularly in the evening and at night, entreating the Lord with cries and tears to have mercy on her, and to save her soul from death; we boys who were near neighbours of Frederic Kühnel, heard, when going to bed, her earnest intreaties. This touched our hearts, so that we could no more go to bed in the same indifferent frame of mind in reference to spiritual things as before; and we requested our overseers to take us a walk on the following evenings. Thus, till the end of August, instead of going to bed at the usual hour, we went into the fields and woods, where we prostrated before the Lord, and implored him to be merciful to us, and to save us. Our schoolmaster was often present on these occasions, and when he had concluded his prayer, and we were on the point of returning home, most of us again sought a retired place, and either singly or two together kneeled down and prayed to the Lord. Many are the particular spots in the vicinity of Herrnhut, which we in prayer bedewed with our tears.

There were in all about ten boys who lived together at that time, and bore the name of orphans, who were powerfully apprehended by the grace of God on that occasion. These had been spectators at the Holy Communion in Berthelsdorf, August the 13th, accompanied by Martin Rohleder, the superintendent of the orphan house; and I cannot ascribe the cause of the great awakening of the children at Herrnhut to any thing, but the wonderful outpouring of the spirit of God upon the communicant congregation assembled on that occasion. The breezes of the spirit pervaded at that time equally both young and old. And in like manner as Christian David and Melchior Nitschman felt in that very hour while at

Sablat, a powerful impulse to retire to a secret place, with a view to mingle their prayers with those of the congregation, so in the subsequent days of that month, babes and sucklings felt constrained to manifest the emotion of their hearts, by weeping and supplication, as a sure proof that the spirit of grace, poured out on August the 13th, had exerted his blessed influence on the whole congregation.

V.

Beginning of the hourly intercession.

For AUGUST 27th.

After that distinguished day of blessing, the 13th of August, 1727, on which the spirit of grace and supplication had been poured out upon the congregation at Herrnhut; the thought struck some Brethren and Sisters, that it might be well to set apart certain hours for the purpose of prayer, at which seasons all might be reminded of its excellency and be induced by the promise annexed to fervent, persevering prayer, to pour out their hearts before the Lord. The more the circle of acquaintance, in which the infant congregation was moving, became enlarged; the more frequently applications were made by those who felt oppressed or persecuted; by prisoners for the sake of the Gospel, or by the sick and by those who were in a perplexed and harrassed state of mind, to be remembered by the congregation in their prayers

It was moreover considered as an important point, that as in the days of the Old Covenant, the sacred fire was never permitted to go out on the altar, (Lev. 6. 13. 14.) so in a congregation, which is a temple of the living God, wherein he has his altar and his fire, the intercession of his Saints should incessantly rise up unto him, like holy incense. And because the Lord had bestowed upon them great grace and many mercies, they acknowledge it as their duty to lie prostrate before his throne both day and night, offering to him the sacrifice of praise and thanksgiving for all his kindness shewn unto them. Besides these inducements for being constant and fervent in prayer, they could not but consider themselves powerfully urged to continue instant in supplications at the throne of grace, in consequence as well of those heavy internal temptations, from which they had only just now escaped, and which had brought the congregation to the very brink of ruin; as of the outward persecutions which now began to threaten them, having already been levelled against the awakened in their vicinity, who stood in connection with the congregation;—and finally in consequence of the menaces and threats of bitter enemies, which filled their minds with the most serious apprehensions. The following is the account given of it in the diary of Herrnhut, and dated August 22d, 1727. In these days our minds were much engaged in considering how highly needful it was, that the Congregation in its present state of infancy, and having Satan as her adversary, who slumbers not day or night, should be preserved from his wiles, and be under constant and holy guardian care. In this view we resolved to kindle the flame of a free willing sacrifice of intercession in our place, which should

not cease to burn day or night; yet we took care not to curtail or impede the effective operations of the Lord himself, in this respect, and were satisfied, merely to propose the subject to the Brethren for their consideration. August 23, fourteen Brethren offered themselves in this view, and two days after the proposed plan had been so far matured, that a specific regulation could be adopted, according to which, the Brethren and Sisters, in their respective places of retirement, were circumstantially and earnestly to lay before our Saviour, the distress and case of all who were known to them in or out of the Congregation. On August 26th, twenty-four Brethren and the same number of Sisters, met and covenanted together, to continue from one midnight to the next, in prayer, dividing, for that purpose, the twenty-four hours of night and day by lot among themselves. August 27, this new regulation was put into practice. More were soon added to this number of intercessors, which was thus increased to seventy-seven, and even the awakened children began a plan similar to this among themselves. Every one carefully observed the hour, which had been appointed for him. But, as it was a principle at Herrnhut, that nothing of a forced nature should obtain there, the resolution was taken that if any one could not spend the whole hour in prayer, either because of indigence of spirit, or official concerns preventing him, he might sing spiritual songs and hymns of praise to the Lord, and thus bring unto him, for himself and his fellow Brethren, either the sacrifice of thanksgiving, or the offering of prayer and supplication. The intercessors had a weekly meeting, at which notice was given them of those things which they were to consider as special subjects for prayer and remembrance before

the Lord. The intelligence received from near or distant friends, whether of a joyful or afflictive kind; the particular case of this or the other nation, of various Congregations, or individuals, were communicated to the intercessors, to excite them either to fervent praise and thanksgiving, or to earnest supplication and prayer.

VI.

First Mission of the Brethren to the Heathen, viz. the Negroes in St. Thomas.

For AUGUST 21.

As early as the year 1715, Count Zinzendorf, while yet at the Academy at Halle, had entered into a covenant with the friend of his youth, Fred. de Watteville, to establish Missions, especially among those heathen tribes, which were totally neglected by others. He had an opportunity while at the house of Professor Franke, to hear accounts relative to the Mission established by Fred. W. King of Denmark, among the Malabars at Tranquebar, in the East Indies; he got acquainted there with some Missionaries whom Mr. Franke was preparing for their intended situation, for which they were soon to set out by way of Copenhagen, as well as with others who happened to be on a visit at his house. This excited in him an earnest desire, to further, as far as he could, the increase of the kingdom of God, by the conversion of heathen nations, as soon as a door

should be opened for that purpose. He never afterwards lost sight of this object; but endeavoured, even while in his travels, and during his abode in Holland, to gather correct information concerning the state of heathen countries. At the time that the Congregation at Herrnhut was increasing in number, a lively feeling of participation in the spreading of the kingdom of God in general, was perceptible among the inhabitants of that place, connected with an impulse to assist in that work in every respect, as far as grace, strength, and opportunity should be given them by the Lord. When, on the 10th of February, 1728, the Congregation were assembled to celebrate a day of thanksgiving and prayer, on which occasion the vivifying influence of the Spirit of God, was felt in a remarkable manner; all those that were present were powerfully excited to exert themselves to the utmost of their abilities, for promoting his kingdom. The conversation turned upon the state of distant regions, Turkey, Nigritia, Greenland, Lapland, and other countries were noticed; and when some declared it to be, according to human appearance, an impossibility, that these regions should ever be visited by them; the Count mentioned his firm conviction, that the Lord would yet give grace and strength to the Brethren, to do *even this*, though now it seemed so improbable, yea impossible: and thus all were encouraged and many felt a wish to take their share in the work, as soon as a more immediate opportunity for so doing should offer. This opportunity presented itself in the year 1731, when Count Zinzendorf undertook a journey to Copenhagen, with a view to be present at the coronation of Christian the VI. He had long been known and much-esteemed at the Royal Danish Court; and his

design was now to obtain some situation there, that might enable him, without offence, to resign his office at Dresden (which interfered too much with his labors among the Brethren,) while it would, at the same time, not oblige him to reside in Denmark. He, however, did not succeed in his application, though he was treated with great favor and friendship by the whole royal family; yet this visit became unintentionally the occasion for the commencement of the first Mission of the Brethren among the heathen. For some of the Brethren, who belonged to the household of the Count, became acquainted with a Negro from the West Indies, named Anthony, who was then employed in the service of Count de Laurwig, at Copenhagen. The Brethren, and especially David Nitschman, (who, in the sequel, assisted in the commencement of the first Mission, and was consecrated a Bishop in 1735, chiefly with a view to the establishment and furtherance of the Brethren's Missions among the heathen) were informed by this Negro, that, while yet on the island of St. Thomas, he had often, seated on the shore, felt an ardent longing after a full revelation of the Divine Truth, in consequence of which he had prayed to God to give him an insight into the nature of that doctrine, which the Christians professed to believe in. God had, in his providence, led him to Copenhagen, where he had received instruction in the Christian faith, and been added to the Church by baptism. He, then, described in a lively manner, the lamentable situation of the Negro slaves in that island, both as to temporal and spiritual things; and deplored more especially the wretched condition of his own Sister there, who, like himself, had entertained an earnest desire to become acquainted with God, but had

neither time nor opportunity for obtaining instruction, in consequence of her being in a state of slavery, and who frequently offered up prayers to God, that he would send some messenger to instruct her in the way of salvation. He concluded his representations on this subject, with expressing a confident hope, that if instruction could be conveyed to them, she, and many other Negroes, who were of the same mind with her, would be converted to Christianity. Count Zinzendorf, being informed of this subject, deemed it of so much importance, that he wished to send David Nitschmann immediately to St. Thomas, to carry the consolatory tidings of the Gospel to this distressed Negro-woman and her fellow slaves. But as this was found to be impracticable, he returned as soon as possible to Herrnhut, whither he desired the Negro Anthony and David Nitschmann to follow him, in order that the former might himself make known his request. Soon after his return to Herrnhut, the Count related, according to his usual practice, July 23, 1731, to the assembled Congregation, the most remarkable incidents of his journey, and acquainted them particularly with what he had heard of the Negroes in St. Thomas. His narrative excited in the hearts of two young and lively Brethren, John Leonhard Dober and Tobias Leupold, an earnest desire to go and preach the Gospel of Jesus Christ to these poor slaves. They were intimate friends, yet they did not, on that day, communicate to each other their sentiments and views. Leonhard Dober, when rising in the morning, after a night spent chiefly in pursuing these meditations, still felt the strength of that impulse undiminished; and fearing lest his thoughts might, after all, be needless and unprofitable ones, he, in his uncertainty, and with an earnest

desire for divine illumination, opened the Bible for his direction, and found the following Text, Deut. 32, 47, " For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days." This Text greatly encouraged him, and removed his timidity and uncertainty. It was his custom, every evening, to converse with Tobias Leupold concerning the day that was now past, and to engage with him in prayer; and having fixed his mind on him as a suitable fellow traveller and fellow worker among the Negroes in St. Thomas, he determined to mention to him the impulse he felt, and if he found him to be of the same mind, to consider the affair as settled, and to give it further publicity. How great then was his astonishment, when he learned from his friend, that he himself had felt the same impulse, to go among the slaves in St. Thomas, and that he had not been able to fix his mind on any other than his intimate friend to be his companion and assistant in this undertaking.

It was the practice of the S. Brethren, at that time, to meet together every evening, and in seperate parties of two and two together, to seek retired places in the immediate neighbourhood of Herrnhut, where they jointly engaged in prayer and supplication. On their return to Herrnhut, they walked in procession through the place, singing hymns. This was the case, also, on the evening of the day on which Leonhard Dober, and Tobias Leupold, had communicated to each other the desire they felt to go to St. Thomas. When the above-mentioned procession was approaching the house of Count Zinzendorf, he and Mr. Schäffer, who happened to be on a visit at Herrnhut, came out, and, the former placing himself before the Brethren, addressed the latter in

these words: "My dear Sir, there are among these Brethren, Messengers, that will go forth to the heathen in St. Thomas, Greenland, Lapland, &c." By these few words, which were pronounced by the Count with peculiar emphasis, the two Brethren were strongly confirmed in their resolution, and now took courage, to make known to him, though in the strictest confidence, the impulse they had felt, and the views they entertained. They did this in a letter, which they wrote on the 25th of July, and handed to him in the most private manner: this letter concludes with these words: "Dear Brother, keep the whole affair to yourself, and meditate upon it; and be so good to let us know your thoughts about it. May the Lord always lead us in his right, though sometimes thorny paths." The Count was greatly pleased with their proposal, and having sent for them, he conversed with them more at large concerning it. At the evening meeting, their letter was communicated to the Congregation, though without mentioning their names.

July the 29th, the Negro Anthony arrived at Herrnhut; and soon after an opportunity was given him to make known his request to the Congregation, on which occasion, the Count acted as his interpreter, for his address was delivered in the Dutch language. In this address he described, in feeling terms, the miserable condition of the Blacks in the West Indies, who not only were groaning under the yoke of the most oppressive slavery, but lived in the commission of the most heinous vices, in consequence of that gross darkness in which they walked, not knowing any thing of God and of his Christ. He expressed a hope, that as soon as the crucified Saviour should be preached to the Negroes, many of them would be

converted, and mentioned in this view his own Sister, more particularly; but added, that it would be almost impossible for a teacher to have any intercourse with them, except he would himself submit to a state of slavery: for the Negroes were so overwhelmed with labours, that there would be no access to them, with a view to give them instruction, except in the hours they were doomed to spend in their labours. Leonhard Dober, and Tobias Leupold, were not however intimidated by this representation, but declared their willingness to sacrifice their lives in the service of our Saviour; and to be sold as slaves if they could win but *one* soul for him. Their whole project, however, met with little encouragement from the Congregation, in the first instance; most of whom considered it as a well meant, but impracticable intention of youths, who being full of ardour and courage, did not sufficiently take into account the insurmountable obstacles connected with it. Martin Linner himself, the Chief Elder of the Congregation, could not bear the idea of being deprived of the valuable assistance he derived from the labours of Leonhard Dober, in the care of the Single Brethren, having moreover fixed his thoughts on him, as the most suitable person to succeed him in the Elder's office; for he anticipated his fast approaching dissolution, in consequence of the very weakly and precarious state of his health. But all the difficulties which were thrown in the way of their undertaking, only served to induce the Brethren still more maturely to weigh their design before the Lord, and to discover how far it met with the divine approbation, as being consonant with his holy will. Leonard Dober drew up a memorial addressed to the congregation, in which he says: " You require me to state the reason I

have to assign for my proposed undertaking—I have therefore to make the following declaration: It was not my intention for the time present to go from home, but rather to tarry, with a view to get more firmly rooted and grounded in our Lord Jesus Christ; but when the Count returned from his journey to Denmark, and explained to us the condition of the slaves, so deep an impression was made on my mind, that nothing could erase it. It was then I formed the resolution, that, if another Brother should be found willing to accompany me, I would offer myself to be a slave, in order to tell these poor beings, what I knew and had experienced of the love and grace of our blessed Saviour; for I am fully persuaded that the word of the cross, though preached by the weakest and poorest of his followers, must have a divine influence upon the souls that hear it. As to myself, my earnest desire was, that, should I even be of benefit to none, I might thereby shew my love and obedience to our Lord and Saviour. I leave my proposal to the decision of the Congregation, and have no other reason to urge it but this,—that I think there are yet souls on that island who cannot believe, because they have never heard." A whole year was spent in weighing and examining his proposal, and when after the lapse of that time, no unanimous opinion could be formed by the Congregation, the Count who had never wavered in the assent he had given to it, inquired of him, if he was willing to submit it to the direction of the Lord by lot? Leonhard Dober replied, that there was no occasion to adopt that method with a view to strengthen *his* conviction, for he was sufficiently sure of the Lord's mind in this respect; but he would leave them at liberty to do whatever they thought proper for their

own satisfaction and conviction. He was now requested himself to draw one out of several slips of paper on which various sentiments were inscribed; this he did, and drew the following:—"Let the youth go, the Lord is with him!" This put an end at once to all scruples and hesitations. Leonhard Dober was confirmed in his appointment, and Martin Linner, the Elder, pronounced a blessing over him in this view, in the name of the Congregation. Tobias Leupold having at a meeting of the Congregation Council, some days before, drawn a lot, which directed him to tarry yet a while, and the Congregation feeling unwilling to let Leonhard Dober travel alone, the latter requested that theywould allow David Nitschmann, who had first become acquainted with the Negro at Copenhagen, to accompany him. The Congregation consenting, the proposal was made to this Brother, and he willingly accepted it, though he had to leave a wife and children behind him. On August 18th, 1732, these two first Heathen Messengers took their leave of the Congregation at the meeting in the evening; every member of which, according to the custom then adopted, sung for them a benedictory verse, and, these being afterwards written down, were given to the travellers, as tokens of remembrance. There were more than a hundred verses of this description, all tending to confirm their faith, and not a few had even something of a prophetic nature in their contents. At three o'clock in the morning of the 21st of August, the Count set out with Leonhard Dober and David Nitschmann, and accompanied them as far as Budissin, where he commended them, and their important undertaking, to the grace of the Lord, and blessed the former in a solemn manner, with imposition of hands. All the instruction he gave to him

was comprized in the advice, in all things to suffer himself to be guided by the Holy Spirit, At taking leave, the Count gave each of them a ducat (about half-a-guinea) for their journey-money, in addition to the sum of three dollars which they had before. And with this scanty provision, they continued their route on foot, by way of Wernigerode, Brunswick, and Hamburg, to Copenhagen. On their journey they called on several pious friends, many of whom, however, when told of their design, endeavoured, by pointing out serious objections, to induce them to change their mind. They represented to them the insurmountable obstacles which must prevent the execution of their plan, and did not fail to assert, that, suppose even they should, after enduring incredible hardship, reach that distant and unknown country, they would then only find a sure and early grave. Many and terrible tales were at that time currently related concerning the acts of cruelty and ferocity of the Caribbees, or Cannibals, to which these original inhabitants of the West India Islands had been driven by the unjustifiable proceedings of the Europeans, and especially the Spaniards, who were seeking possession of their country. The Brethren did not attempt to oppose, by arguments, the objections which were started, but committed themselves to Him, their invisible but faithful Lord, who himself had called them. Leonhard Dober would sometimes say, "That when he reflected on his undertaking, he felt astonished at it himself; yet he could do no other than simply follow the impulse given him, and thus accomplish, as he firmly believed, the will of God."

Countess de Stolberg of Wernigerode, was the only person who felt inclined to favor the object;

she entered into much friendly conversation with them: and expressed a particular wish to hear from Leonhard Dober what had been his feelings at taking leave of his parents. Before they parted, she requested each of them to draw a text for himself out of a collection of scripture passages; and when Leonhard Dober drew the words Ps. 45. 10. "Harken, O daughter and consider and incline thine ear; forget also thine own people and thy father's house:" The Countess addressed them in these words: go your way, and should they even put you to death for the Saviour's sake, he deserves that we should be ready to die for him!—"These words were a balsam to my heart,"—writes Leonhard Dober to the same Countess, in the year 1740; and the reason why the words of your Excellence proved so comfortable and impressive to me, was, because you were the only person we met with on our journey, yea, excepting Count Zinzendorf, the only one in the whole world, who did not render my progress irksome. When arrived at Copenhagen, Sep. 15th, they found no one who would cordially approve of their enterprize. People of all ranks represented to them its impossibility. They were told, that no captain would take them on board, and should they even arrive at St. Thomas, they would not be able to maintain themselves there: and, as to the preaching of the Gospel, it would be a vain attempt, as they had no chance of addressing the Negroes at any time. If in their reply they declared their readiness to submit to a state of slavery, that thus they might have an opportunity of working together with the negroes, and entering into conversation with them; they drew upon themselves mockery and ridicule, as such an idea was looked upon as most foolish and

extravagant. Even those of the Directors of the West India Company who were desirous to promote the cause of God, and entertained much friendship for Count Zinzendorf, (from whom they had received recommendatory letters in behalf of these Brethren) would neither approve nor further the execution of their design. They founded their refusal upon the existing regulations and treatment of the slaves in the West Indies, and upon the dearness of provisions, which made it impossible for Europeans to exist there unless they had the means necessary for insuring a sufficient maintenance. Mr. de Pless, the Chamberlain, among other things put these questions to the Brethren: "How do you mean to earn your livelihood in St. Thomas? they replied, "We will work as slaves with the negroes." To which he rejoined, "You cannot do that, for it will by no means be permitted." David Nitschmann answered, "In that case I will work at my trade as a carpenter." "But what is the other to do, the potter?" asked the Chamberlain. Nitschman's reply was, "I will provide for his maintenance, as well as my own." In addition to the difficulties which surrounded them on all sides, the two Brethren had to experience the grief that the Negro Anthony, whose representations had been the original cause of their enterprize, had now completely changed his mind, and recanted every thing he had related at Herrnhut concerning the desire of his own Sister and many other Negroes in St. Thomas, to receive instruction in the knowledge of God He had suffered himself to be prejudiced against Herrnhut, by people, who, though pious, were no friends of the Brethren, and now endeavoured to dissuade them from their design. He gave them however, on their departure, a letter to

take to his Sister. This Anthony returned in the sequel to St. Thomas, but was too weak to resist the temptations to sin, so prevalent in that island, and to remain faithful to his conviction and better knowledge—in consequence of which he met with a lamentable end. Notwithstanding all these alarming obstacles, the two Brethren remained immoveable in their determination: nor would David Nitschmann accept of the proposal made him by Leonard Dober to return to Herrnhut, and let him proceed alone; but expressed his resolution to persevere. Men's help being now altogether withdrawn, they clave the closer to the Lord, who has made heaven and earth. Once when in much perplexity, that passage of Scripture Numb. 23, 19, came forcibly into their minds: "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" and tended to confirm them in that certain assurance, that God would execute without fail that work, which he himself had begun. Their constancy at last induced some persons in Copenhagen, to consider their design more carefully, and to offer their assistance towards the execution of it. Amongst these were the two Court Chaplains Reuss and Blum, who, being convinced that the call of these Brethren came from God, not only for their own part endeavoured to assist them, but by their representations induced other persons of distinction to entertain similar sentiments. Even the Royal Family were now made acquainted with the Brethrens' abode in Copenhagen, and their intended enterprize. The Queen was very favorably inclined towards them, and Princess Charlotte Amelia transmitted to them, of her own accord, a sum of money for their voyage, and a Dutch bible. They received similar benefactions from other per-

sons. Some Counsellors of State, who had witnessed the cheerful deportment of the Brethren arising from the firm conviction of their hearts, wished them God's blessing, and dismissed them with these words: "Go then in the name of God; our Saviour chose fishermen to be preachers of his Gospel, he himself was a carpenter, or the son of a carpenter!" Mr. Martens, Butler to the King, assisted them in obtaining a passage in a Dutch vessel, bound for St. Thomas, as no Captain belonging to the West India Company was willing to take them on board. The Dutch Captain gave them a hearty welcome, and through the beneficence of their patrons, they found themselves able not only to defray the expences of passage and board, but also to purchase tools necessary for carrying on the carpenter's business. Having taken leave of all their friends, they went on board, October 8th, 1732, and set sail the same day. The ship's crew soon took notice of them; some ridiculed them as fools, others pitied them, that they should venture to repair to so unhealthy a country, where Europeans were frequently subject to fatal diseases, and where provisions were at so high a price, that people like them, who had to maintain themselves by the labor of their hands, could have no other prospect than to die of hunger. The Brethren did not enter into much discussion with them on these subjects, but rather endeavoured to gain some of their fellow-voyagers over to our Saviour, and though they could not accomplish this point, as much as they wished; they nevertheless succeeded, by their peaceable demeanor, to secure to themselves the friendly behaviour and kindness of every one. The voyage lasted upwards of ten weeks, during which they encountered many difficulties and

perils, but turned on all occasions to the Lord, whose help they constantly experienced. David Nitschmann, as often as the weather was calm, worked at his trade, and finished a clothes-press for the Captain, who was so well pleased with it, that he afterwards recommended him to the white people in St. Thomas, on account of his excellent workmanship. It had been the Captain's intention to touch at St. Eustace's, which would have caused a considerable delay; but contrary winds prevented it, and thus they reached St. Thomas on the 13th of December, the Text for the day being, "The Lord of hosts mustereth the host of the battle" Is. 13, 4. They were now on the field of battle, where, as they foresaw, their faith and constancy would have to be proved, by that resistance they would meet with in their endeavours to turn the poor Negro-slaves from darkness to light, and from the power of Satan to God. It is not therefore to be wondered at, if, at the first sight of the island of St. Thomas, they felt their minds oppressed by thoughts foreboding evil. The sequel has justified their apprehensions, but also afforded a proof, that the Mighty One himself had undertaken to combat for the success of this his own work, leading his host to victory. The Text on the day after their arrival, being a Sunday, was from Judges 13, 19." The angel did wonderously, and they looked on." They were just deliberating how they should contrive to live as cheap as possible in this dear and unknown place, when a Negro brought them a message from Mr. Lorenzen, a planter, inviting them to come to his house. A person of the name of Daniel, who had formerly been employed in the service of a family of distinction, had, at their departure from Copenhagen, requested them to take a letter to this

gentleman, a friend of his—and had, in that letter, recommended the two Brethren to him without their knowledge. Mr. Lorenzen now offered, of his own accord, to take them into his house, and to provide them with every thing they should want, till they could make their own arrangements, or fix their residence elsewhere. They traced with gratitude in this voluntary offer, the providential care of their heavenly Father.

That same Sunday they began to put into execution the design, which had induced them to cross the Atlantic and to visit St. Thomas. In the afternoon of that day, they went in search of Anna, the sister of the above-mentioned Anthony, who, with her second brother Abraham, was employed as a slave on the Company's Plantation. They delivered to them a salutation from their Brother Anthony, and read to them the letter of which they were the bearers. That letter contained an account of his conversion to Christ, and an admonition, addressed to them, to follow his example. The passage, John 17, 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent, which occurred in the letter, gave the Brethren an opportunity to declare to all the Negroes present "the Universal Redemption wrought out by Jesus Christ." For you also, said they, has Jesus procured salvation, and we are come hither for the purpose of preaching to you the Word of this Salvation." Though they spoke German, intermixed with a few Dutch words, which they had learned on board, and by reading the Bible in that language, the Negroes understood their address: for they clapped their hands, in token of the joy they felt at this message. They had hitherto entertained

the idea, that the subject mentioned to them by the Brethren, was the exclusive privilege of the white people, to which no Negro had a right to pretend. This first preaching of the Gospel, left a deep impression on the hearts of Anna, and her brother Abraham, and from that hour, they considered the Brethren as teachers, sent to them by God himself. This remarkable day was the third Sunday in Advent, the Gospel of which is taken from Matthew the 11th chapter, in which we find our Saviour's declaration. "To the poor the Gospel is preached," and such was the small beginning of the labors of the Brethren among the Negroes in St. Thomas, the blessing of which, has in the sequel been extended to thousands of them. The two Brethren made use of every opportunity, to explain to the Negroes the way of life. They visited them on Saturdays and Sundays, especially on the Company's plantation, and gained by degrees, their confidence and love. The cordiality the Brethren shewed in their conversation with them, tended greatly to promote this end, and the impression thereby made in the minds of the Negroes, was so much the deeper, since it was a thing quite unheard of; that white people should condescend to hold such friendly intercourse with them. Among the European inhabitants of the Island, the Brethren had to pass through good and evil reports, as soon as their abode, and the reason of it became known. Some regarded them with esteem, as the Servants of God, who were come to convert the Negroes, others despised them, and even went so far as to call them seducers, who ought to be driven out of the island, the sooner the better. Yea, some of the Negroes themselves, ridiculed them as fools, when the Brethren were endeavouring to convince them of their

wretched state, as being without Christ, and without God in the world. These things did not however cause them to lose sight of their aim, to wit, to effect by the preaching of the Gospel, the conversion of the Negroes and the Whites, wherever an opportunity should offer for speaking a word in season to them also. Both of them felt the effect of the unhealthy climate, having to sustain several violent attacks of diseases, generally prevailing in the West Indies. The kindness of Mr. Lorenzen, who had received them into his house, had provided, in the first instance, every thing that was necessary for their external support, and David Nitchman soon met with so much work in his line, as a carpenter, that he earned enough for the maintenance of both of them. But as the commission he had received from the Congregation extended no farther, than that he should accompany Leonhard Dober to St. Thomas, and then return to Europe, as soon as an opportunity might offer: the latter was the more anxious to be able to earn his livelihood by the labour of his own hands. All his attempts however, to work at his trade as a potter, proved abortive, partly through the badness of the clay he had to make use of, and partly for want of a proper oven. Yet he would by no means prevent David Nitschman embracing the opportunity which offered in April, 1733, for returning to Copenhagen. As he himself had chosen him for his companion, the consideration of his wife and children being left at Herrnhut, caused him to feel greatly interested in the preservation of his life. These two Brethren, who had so faithfully assisted each other, were obliged to part, April 13th. 1733. Before his departure, David Nitschman exhorted Anna and other Negroes, to whom he had frequently given instruc-

tions, to be constant and faithful to the end, and many tears were shed by them, when he bid them farewell. At taking leave of Leonhard Dober, he expressed his most earnest prayers in his behalf; and gave him the whole of the money he had earned, deducting only what was absolutely necessary, for him to defray his present expences, because Leonhard Dober, had it not as yet in his power to procure a sufficient livelihood for himself by the labour of his hands. Dober addressed on this occasion, a letter to the Congregation at Herrnhut, of which, David Nitschmann was the bearer, and which contained the following effusions of his heart, "He is the Head, we are his members." I have had to endure much anxiety, but as yet no grievous sufferings, the Lord's Name be praised! All things have hitherto worked together for my good. And when I remember all the way, that the Lord my God has led me, I am constrained to say; I am not worthy of the least of all his mercies; He bears, he carries those that are his own. We have had convincing proofs since our arrival here, that it is He, who has sent us, though few as yet have become obedient to the Gospel. I entreat you dearest Brethren to think of me, and to pray for me, that I may be enabled to continue to fight the good fight, to which I am called in the Gospel, and which I am engaged in, proving faithful unto death. Pray also, that the Lord may open the hearts of those to whom I am sent; for I am persuaded, that through the assistance of your prayers, and through the grace of God our Saviour, I shall not be ashamed nor confounded." David Nitschmann arrived at Copenhagen, June 16th. 1733, where he had the pleasure to find the minds of the friends, and patrons of the Brethren, and especially of the Chief Chamberlain de

Pless had changed greatly in favour of the Mission of the Brethren for the conversion of the Negroes in St. Thomas. They derived great satisfaction from the accounts he laid before them relative to the course and state of that Mission. The same was the case at Herrnhut, where he arrived safe and well July 24. Leonhard Dober was now left alone in St. Thomas, and without any prospect of being able to provide for his maintenance by the labor of his hands. His friends could not comprehend what could have induced him to let his companion, who had maintained him hitherto, return to Europe, and they advised him to do the same. But he did not waver in his resolution cheerfully to remain at his post, though now in solitude. Before three weeks had elapsed from the time of David Nitschmann's departure, Mr. Gardelin, the newly appointed governor of the island, offered to him most unexpectedly, the situation of Tutor in his family. He accepted this offer on condition that he should be at liberty, after having finished his daily duties, to go and visit the Negroes round about: and on May the 6th he entered upon his new employment. The Governor who was an upright man, received him into his service, solely as he himself declared it, on account of his piety: and gave him at his entering upon his office, the friendly admonition, to cleave with purpose of heart to God, to walk before him, avoiding above all things those sins which were but too common in that country. Leonhard Dober gives the following account of this alteration in his condition in a letter, written about that time: "The sailors, who had hitherto treated me with contempt and ridicule, were astonished at it, and congratulated me on my promotion: but I myself felt some anxiety about it, though my Patron

had granted me permission, occasionally to go whithersoever I would, on condition that I should not neglect my duties at home. I continued some time at the Governor's house, dined at his table, and had every thing I could wish for, as people would express it.

Yet I felt greatly ashamed, that my situation should be so different from my intended plan, which had been to be a slave in St. Thomas: and the whole manner of living was to me so strange and new, that I often felt much depression of spirits on that account. But I could comfort myself with the full persuasion that it had happened to me agreeably to the Lord's express direction, for I had entered into a firm covenant with him, by which I had bound myself, not to seek any situation or employment of any one, but to resign myself completely and exclusively to his kind providence."

Having recovered from a severe illness at the commencement of the year 1734, he took the resolution to request his Patron to give him his dismission from his employment, because he found it interfered too much with his proper calling. The Governor consented to it with much reluctance. He now hired a small room in *Tappus*, whither he moved Jan. 19th, 1734, and earned his livelihood by watching for the inhabitants, and by other similar labour, but his diet was chiefly confined to bread and water: yet according to his own declaration, he felt in this change of situation, as happy as a bird let loose, because he had it now in his power uninterruptedly to attend to his spiritual labours among the Negroes. The three awakened persons, Anna, her husband, and her brother Abraham, gave him great pleasure, and he had an opportunity for daily intercourse with them. There were evident proofs of their growth in the grace and

knowledge of Jesus Christ, though they had to go through many changes and gradations. Leonhard Dober continued in his appartment at Tappus no longer than the month of April; when he was induced to accept the office of Mr. Adrian Beverhout, who requested him to undertake the inspection and management of his little cotton plantation, at the East end of the Island, on which their were but eighteen Negros employed. A year and a half had now elapsed since he had received any intelligence from Herrnhut, and in vain had he longed for letters from the Congregation, and felt greatly disappointed when the ships which arrived from time to time, brought him nothing. On the 11th. of June he received information that another ship had arrived, and living at the distance of about four miles from the shore, he sent a Negro to enquire whence it came: but that Negro not returning as soon as he could have wished; he went out himself, and set down at a watch fire kindled in the fields, to await his return. While thus seated, he was suddenly accosted by his dear friend Tobias Leupold, and two other Brethren, Schenk and Miksch, who had gone in search of him immediately after the arrival of the vessel. The joy was inexpressibly great on both sides. Leonhard Dober's spirits were uncommonly revived; they spent the whole night together in conversation, and the time seemed far too short to communicate to one another all their thoughts and feelings. He could not help however expressing much uneasiness at the intelligence they brought him, that a company consisting of fourteen Brethren and Sisters had arrived, who were intended to be Colonists, and had received a commission from the chief Chamberlain, de Pless, to begin a plantation for him on the Island of St. Croix. His uneasiness on this subject arose from the

knowledge he had of the country, which enabled him to foresee the sad issue of the undertaking. And indeed soon after their arrival, ten of the above mentioned company fell victims to the unhealthy climate of the Island, which was then covered all over with wood and bushes. These brethren had brought with them a vocation for Leonhard Dober, which appointed him to fill the office of Chief Elder of the Congregation at Herrnhut, now vacant by the happy departure of Martin Linner; and as this appointment rendered his speedy return to Europe necessary, he resigned his situation with Mr. Beverhout, and removed with his Brethren to Tappus, with a view to be ready for the sailing of the first vessel that might offer; and in the mean while to assist them with his advice and counsel. His farewell meeting with the awakened Negroes was very affecting, and many tears were shed while he addressed them and commended them in prayer to the Lord. He exhorted them, on that occasion, in the most forcible manner, to remain firm in their faith in our Lord Jesus Christ. On the 12th. of August he set sail from St. Thomas, on board the same vessel which brought the eighteen Colonists, destined for St. Croix. He took with him a Negro-boy of the name of Oby, of about seven years of age, and belonging to the Loango nation. This boy had been taken prisoner in a battle, at which his father and brother had lost their lives, and having been sold to a slave-dealer, had in the sequel been brought to St. Thomas, where the Brethren purchased him and called him Carmel. It was soon discovered that he was a child of an uncommonly affectionate and obediant disposition, a circumstance little to be expected from a descendant of the Loango tribe. At first he had been intended for the service of Count de Gers-

dorf, but was in the sequel retained at Herrnhut: and a work of grace in his heart, soon became perceptable, and he himself requesting to be baptized, that holy ordinance was administered to him at Ebersdorf, in the month of August 1735, by the Court Chaplin the Rev. Mr. Steinhofer: and this firstling of the Negro nation received on that occasion the name Joshua. He departed in a very happy manner at Herrnhut, March 28th, 1736. Frederic Martin was one of those who stood sponsors at his baptism, and immediately afterwards set out for St. Thomas, to continue the work which Leonhard Dober had begun in that island. The latter arrived 27th of November, 1734, in Copenhagen, and on the 5th of February the year following, he reached Herrnhut. Thus ended this faithful servant of Jesus Christ his spiritual labors of nearly two years among the Negroes in St. Thomas, by which an opening was made for that extensive Missionary work, which the Lord has since then committed to the Brethren. Besides these four Negroes in whose hearts the Gospel, as preached by him, had evidenced its divine power, and who were now joined together in one covenant of faith and love; others were found in whose hearts, the seed sown by him with many tears and fervent application, had taken root; so that after his departure, it began to spring up and brought forth fruit in due time. Leonhard Dober himself entertained an humble opinion concerning his Missionary labors, and expressed his warmest gratitude to our Saviour for not allowing his hopes and expectations to be altogether disappointed.

VII.

Beginning of the Mission among the Heathen in Greenland.

For JANUARY the 19th.

The occasion for sending Brethren to Greenland was nearly the same, and took place at the same time, with that, which proved the cause of the commencement of the Mission among the Negroes in the West Indies. While Count Zinzendorf and some other Brethren were at Copenhagen in the year 1731, they saw there two baptized Greenlanders, and heard much of Mr. Egede's endeavours to preach the Gospel to the heathen dwelling in that remote country. The Count being informed at the same time of the many difficulties this pious man had already encountered, and of the small success which had as yet attended his zealous exertions; felt much distressed in his mind to learn that serious thoughts were already entertained of relinquishing the Mission in Greenland altogether. He therefore resolved, if possible, to procure help for this faithful servant of the Lord, and the witness-spirit which at that time began to be felt by the inhabitants of Herrnhut, promoted his design. For, when, after his return thither, the Mission to St. Thomas was taken into consideration, the Brethren who had been with him, related at the same time what they had heard at Copenhagen, concerning the Danish Mission in Greenland. The Brethren Matthew Stach and Frederic Böhnisch immediately felt a divine impulse to go thither, and

preach the Gospel to the Greenlanders. Matthew Stach himself gives us the following account of the impulse then excited in him, and the manner in which it was carried into effect:—"While I was attending the meeting at which the latter of the two Brethren who offered themselves to go to St. Thomas was communicated; the impulse I had felt, when I heard for the first time the accounts received concerning the state of Greenland, was forcibly renewed in my mind, for hitherto I had entertained serious hesitations about making that impulse known to any one, in consideration of my disqualifications for such an undertaking, and my great inexperience, as having been only two years an inhabitant of Herrnhut. I was working at that time with Frederic Böhnisch, in the new burial ground on the Hutberg; to him I first unbosomed myself, and found that in him also a desire had been excited to promote the salvation of the heathen. We entered into a simple and confidential conversation on the subject, and each of us felt an uncommon inclination to go to Greenland: yet we knew not whether we were to consider this inclination as produced by a divine impulse and should on that account make it known to the Congregation or ought rather to wait till a call should be given us. But being of one mind, and simply believing that our Saviour will at all times fulfil his promise, that if two agree as touching any thing that they shall ask, it shall be done for them, (Matt. 18, 19.) we kneeled down before him in the little grove hard by, and intreated him to fill our minds with clearness, as to this important matter, and to lead us in the right way. We felt, on that occasion, an extraordinary degree of cheerfulness and alacrity, and we hesitated no longer, to declare our

mind in writing to the Congregation, leaving it entirely undecided to what heathen-tribe we should be called, though we ourselves had the greatest inclination to go to Greenland.

Our letter was read at a meeting of the whole Congregation, and heard by them with great joy. Some, however, expressed a little surprize, that it should be so similar to the letter of the above-mentioned two Brethren; and a few might perhaps even entertain the idea that we had concerted our plans together, or that we had barely sought to imitate the other two Brethren, and this may probably have been the reason why we had to wait so long for an answer, and why even the laborers never entered into any further conversation with us on the subject of our letter. Only one of them expressed his mind to me on one occasion, in such a manner, that little hope was left us that our wishes could ever be realized. Yet did neither these circumstances, nor the representations made us of the perilous voyage, and the miserable way of living in Greenland, deter us from our purpose, and we calmly waited to see, whether our offer would be rejected or accepted. After the lapse of a considerable period of time, Count Zinzendorf sent for us, to enquire, whether we were still of the same mind? having replied in the affirmative, and assured him that we would rather go to Greenland than any where else, we were directed by him once more to consider the difficulties we should have to encounter, both as to maintenance and other essential points—at length, however, he added, that if we were resolved to venture upon the undertaking, in reliance on our Saviour's help, we might get ready for our journey, well assured that his blessing, and that of the whole Congregation, would accompany

us. We could now look forward, with longing desire, to the time of our being dispatched to Greenland, and, in the mean time, we continued pursuing our usual occupations. A whole year, however, still elapsed, before our departure from Herrnhut could take place: and Frederic Böhnisch having, meanwhile, undertaken another journey.

Christian David was found willing to accompany me to Greenland. The instructions given us, at the time of our departure, were very concise; for only in the course of the two last days, the Count held some conversation with us, referring chiefly to the necessity and means of soul and body being perserved in the hour of temptations; and these conversations left a blessed and abiding impression on my mind.

Christian David intending to return the following year, I was asked, whom I should like to have as a companion, in answer to which I mentioned my cousin, Christian Stach; and the proposal being made to him, he galdly accepted it, and hastily prepared for his journey. Our preparations required neither much time or expence. The Congregation consisted chiefly of poor exiles, who could give us but little, and we ourselves had nothing of our own, except the usual and most necessary articles of clothing. But we were accustomed to poverty, and felt no anxiety about our getting to Greenland, or maintaining ourselves, when there. The day before we set out, a sum of money was received at Herrnhut, from a friend who filled a tutor's place at Venice, part of which was given us for our journey to Copenhagen. We looked upon this as so ample a provision, that we would accept nothing more from any one while on the road, simply believing, that He, who had furnished us with the needful supply at the

commencement of our journey, would also provide, in due time, what might be necessary for the completion of our undertakings. The Congregation having as yet, no experience in Missionary concerns, not much instruction could be given us; especially as we were but the second company, who wished to make the attempt to try whether the heathen would receive the message of peace concerning their Creator and Redeemer. The Brethren, therefore, left us at liberty to act according to circumstances, advising us, above all, to follow the leading of God's good spirit. We were, moreover, admonished to love each other with a true heart fervently, to regard that old servant of the Lord, Christian David, with the esteem due to a father; and to obey his injunctions: to offer ourselves and our services to Mr. Egede, that Apostle of the Greenlanders, whom God had called in a remarkable manner, and proved, by various and magnified trials: should he, however, not stand in need of our services, we were directed, by no means, to disturb him. Finally, we were advised to dwell alone, and to regulate our domestic affairs in the way most consonant with a godly life and conversation. These were all the instructions they were able to give us. To the superintending care of our all wise Lord, who has helped us on from time to time, it is alone to be ascribed, that things are in that state in which they now (that is in 1762) appear. We ourselves could neither know nor anticipate, how it would go. A short time previous to our departure, we were blessed with imposition of hands by Augustin, the Elder of the Congregation, and a prayer was offered up in reference to our undertaking; and on the 19th of January, 1733, we set out, accompanied with the prayers of the Congregation, by way of Halle and

Hamburg, for Eckernforde in Holstein, from whence we prosecuted our route by water to Copenhagen."

Thus far the narrative of the Missionary himself.

Although the three Brethren, at their arrival in that city, were received with much kindness by those friends to whom they had been recommended, and more especially by Professor Ewald, a member of the Missionary College, and the Rev. Mr. Reuss, chaplain to his Majesty, the King of Denmark; yet was the prospect they had before them, as to the success of their undertaking, by no means a favorable one. It remained, indeed, as yet an undecided point; whether the Mission in Greenland should be continued at all, or rather relinquished altogether, as well as the commercial connexion with that country: and on that account the Brethren were reminded, that should they even be conveyed to Greenland, on board the ship which would be sent to bring back those who were yet engaged there in the service of the commercial company, or of the missionary establishment, they would in the sequel, most assuredly, either be murdered by the savages, or die of hunger. These representations did not however, shake their confidence in that Lord, who had called them; and hearing sometime after, that the king had consented once more, to fit out a vessel for Godhaab, the Danish Colony, in Greenland; they requested permission of his Majesty, through the medium of Mr. de Pless, the Chamberlain, to be allowed to take their passage to Greenland, on board that ship. This permission was granted them, and the king himself wrote a letter to Mr. Egede, in which he recommended the Brethren to his kind notice, and desired him to further their undertaking as far as lay in his power. The Brethren were indebted for the favorable turn

their affairs had taken, to the zealous interference and intercession of the above-mentioned Minister of State, the same who had used his influence in behalf of the first Mission of the Brethren to the West-India Islands. This gentleman, had indeed, at first urged many difficulties in his conversations with the Brethren on this subject, acting therein, according to his extensive knowledge of existing circumstances, and agreeably to the uprightness of his character, nor had he failed to send them to some Divines, to undergo an examination, as to the nature of their belief; but being now fully convinced, of the soundness of their faith, and the honesty of their intentions; he displayed uncommon activity in promoting the execution of their designs. On one occasion, while attending at court, the objection was started, that it was improbable, that these young and unlearned men should succeed in an undertaking which had disappointed the expectations of the learned and most zealous Mr. Egede, after exertions of ten years continuance: Mr. de Pless rejoined, that God had at all times employed the meanest, and among men most disregarded instruments, for the execution of the greatest designs connected with the promotion of his kingdom; with a view to show, that the glory was entirely his own, and to teach men to know, that success depended not upon human insight and strength, but upon his blessing bestowed on these exertions. He introduced the Brethren to some pious persons of high rank, who entered into much conversation with them, tending to mutual edification: and furnished them, without being asked, with pecuniary means towards the expences of their voyage, and of their settling in Greenland. At one of his interviews with the Brethren, he enquired of them

among other things, by what means they intended to procure a livelihood in Greenland. They replied: "By the labor of our hands under the blessing of God. We mean to cultivate the ground, and build an house for ourselves, in order to be burthensome to no one." For they knew not as yet, that the country consisted of scarcely any thing, but barren rocks. "But, said he, you will find no materials there for building a house, there being no woods in that desolate country; how then will you build?" In that case we will dig ourselves holes in the ground to lodge in." No, replied he, you shall not be reduced to that necessity, rather take timber along with you, and build a house, and accept of these fifty dollars towards it." To this present, he, and other opulent friends added more, and thereby enabled them to purchase a variety of useful articles, such as divers materials for building, tools of all descriptions for digging, masonary work, &c.; several sorts of plants and seeds, implements for hunting and fishing, flax for spinning, different kinds of house-furniture, namely, iron stoves, windows, copper vessels, beds: finally, sundry articles of clothing, as well as provisions of various descriptions. Accompanied with the best wishes and prayers of the royal family and court, as well as the rest of their friends, they went on board, April 10th. and set sail from Copenhagen, the text of the Congregation on that day being "*Faith is the substance of things hoped for, the evidence of things not seen,*" Hebrew 11, 1., "We view him whom no eye can see—With faiths keen vision steadfastly." They had a speedy, and, (a few storms excepted) an agreeable voyage, and arrived at the commencement of May, in Davis' Strait; on the 6th. of that month, while enveloped in a thick mist,

they encountered a quantity of floating ice, and their danger seemed greatly augmented by a violent storm the day following; but that storm served to drive the ice so far into the open sea, that they were rescued from their perilous situation. On the 13th. they came in sight of the land, but in the course of that day, there arose a tremendous tempest of four days continuance, preceded by a total eclipse of the sun, and drove them back more than sixty leagues. May 20th. they cast anchor in Bals' River, after a voyage of six weeks, the Daily word being: "*The peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus.* Phil. 4. 7. Keep thou, O Lord, our minds, stayed upon thee, to thee resigned! By this text they were in subsequent years, greatly encouraged to continue their endeavours with calm and confident perseverance, notwithstanding all the dfficulties they met with, and the unpromising prospect of the conversion of the heathen. Though the face of the country, compared with that which they had quitted, was most uninviting, inasmuch as they beheld scarcely any thing but barren rocks, and steep cliffs covered with snow and ice, yet were they rejoiced to be in that place which had so long been the object of their wishes. The first sight of the Greenlanders themselves, gave them much pleasure, though they could not converse with them. Their deplorable condition excited in them lively sensations of pity, and they prayed the Lord, that he would endow them with his grace, and grant them the needful wisdom and power, to bring these ignorant and savage heathen out of darkness to his marvellous light.

Immediately on their landing they waited upon Mr. Egede, to whom they delivered the letters of

recommendation they had brought with them. He gave them a very friendly reception, expressed his good wishes in reference to their undertaking, and promised to assist them in learning the language. They next looked out for a spot proper for them to build on, nearest to the habitable part of the coast. There they kneeled down, and having consecrated the place with prayer, immediately began to run up a Greenland hut of stones intermixed with sods, in which they might shelter themselves and their effects, from rain and snow, till they could complete the erection of a wooden house. The season that year was early, and the snow had already disappeared even more than what is generally the case in June: yet the cold was still so severe that the sods frequently froze in their hands. On the 6th of June, they had so far finished their hut, that they could move into it with thanks and praise unto the Lord, and pull down the tent of boards which had hitherto been their lodging. The intervening days, previous to the sailing of the ship, they spent in writing letters, the contents of which will give the best delineation of the state of their minds at that time. Thus Matthew Stach writes, dated June the 13th, as follows :—

"*Brethren and Sisters dearly beloved in Jesus, who is our life!* God who is rich in loving kindness and tender mercy, has led us most graciously and brought us to this country, glory be to his name! We have found what we were in search after, to wit, heathen that know nothing of God, and have no other care than how they may best succeed in catching a number of seals, fishes, and rein-deer; on which account they move from one place to the other, wherever they think they can be most successful. To this people we wish to point out that there is a

God, that there is a Saviour, and a Holy Ghost; and yet we do not know their language. We wish to visit them; and yet, we know not where they dwell; for they are sometimes here, and sometimes on the islands, so that we cannot follow them. Their comprehension of things in general is so limited and perverse, that it is impossible to make them understand our meaning on any occasion by signs or gestures expressive of it. This, dear Brethren and Sisters, is our situation in Greenland; we sometimes wonder, whether such or similar, was the situation of things when you began the building of Herrnhut. No doubt you reccollect how matters stood then. Surely here that verse becomes applicable to us: "And shouldest thou lose thy way, yet firm maintain thy confidence, even to the end!" Yea, truly the way has not even as yet been opened to us here in this place. Our text by which we must daily encourage each other is: "*Stand still, and see the salvation of the Lord!*" We seem now to be sojourning in Mesech, and dwelling in the tents of Kedar, and though for our own part we feel much spiritual comfort, yet, as our object is exclusively, to win souls for Christ, and that object still appears unattainable, we are sometimes cast down. We hope however that we shall not be induced, by any difficulties to yield to discontent, but rather wait for the salvation of the Lord. As soon as he shall be pleased to go on before us, we will most readily follow him, nor ever lose sight of him and his steps. When the time of the heathen shall come, Greenland's darkness will be turned into light, and hearts as cold as ice, will be warmed, yea melted by the beams of the Sun of Righteousness. Knowing that our way is upright in the sight of the Lord, we feel undismayed, yea

full of confidence. All men indeed look upon us as fools, and those more especially who have been longest in this country, and are best acquainted with the character of its inhabitants: we rejoice in the reproach cast upon us, fully assured that as soon as the Lord will vouchsafe to appear, in behalf of this his own work, his glory will be seen more especially in those parts where before every thing seemed in the eyes of man to be the most repulsive and perverse. We intend more and more to lay fast hold of these cheering considerations: and should our efforts in Greenland remain altogether fruitless, we will still praise our Lord and Saviour, and ascribe glory to his name; were it even only for our being thereby rendered more humble, and truly little and insignificant in our own eyes. But he, our Jesus, whose heart is filled with tenderness towards us, and the poor heathen, knows all our ways, yea he knew them before we were born. We are willing to venture on him our lives, and all we have! He has, by his death, purchased life for us, he has wrought out reconciliation and salvation from sin; he hath gathered unto himself a peculiar people, set apart to shew forth his praises. Ye witnesses of the power and grace of your Redeemer, who possess your vessel in sanctification and honor before the Lord, press forward with undaunted courage under the guidance of the Captain of your Salvation, that you may not be ashamed before him at his coming. For his eyes are upon you, and his presence is with you, while your activity in his cause is pleasing in his sight. You know him to be the ever faithful and merciful God! Therefore, dearly beloved Brethren and Sisters, walk before him your Saviour in true simplicity, and with filial fear. Let the incense of your prayers

continually arise in the sanctuary. Let the letters we expect to receive from you in the ensuing year, breathe the full fervor of love and faith, that they may warm and cheer our hearts in this cold region. Let every one that is under the constraining influence of the love of Christ, transmit to us, in this manner, some of the warmth he feels: and may God himself kindle more and more among you the fire of his redeeming love! May the Lord Jesus bless you all!

On the 9th of June, Matthew Stach sent the following letter of encouragement to the Single Brethren at Herrnhut:

"May Jesus of Nazareth the crucified Saviour, reveal himself fully to your hearts, and sanctify you wholly for himself. I call upon you, my Brethren, from a country where his name is not yet known, and where the sun of righteousness has not yet arisen. How is it with you? for you dwell in the bright noon day, the sun is risen upon you. Hath he warmed your hearts, or are there some yet frozen? The light enlighteneth all: but whosoever has not yet arisen to walk in that light, it were better for him to have lived in Greenland, and never to have heard of Jesus the Saviour of all men. For to know what is good, and not to act accordingly, is a reproach to the truth. Could Jesus, whose heart burns with love for the salvation of men, suffer a soul that pants after him, to seek for four or five or six years, without manifesting himself to that soul? I cannot believe it, for I have experienced the contrary. When I sought him with all my powers, and when, my powers being exhausted, my eyes still filled with tears, and my heart palpitated with desire: and when my eyes could weep no more, and my heart

could palpitate no longer;—the friend of my soul came, and healed the wound of my conscience. Nor is this mere imagination, but a divine power which fills the heart, and speaks the tempest to a calm: but you, who have known the Lord Jesus Christ, and have been washed in his blood, let earth and all its trifles go, that you may be more and more established in grace. And as you have tasted that the Lord is gracious, go in the strength of that meat, and fight and conquer in the name of the Lord. I am a fellow soldier of yours, enlisted under the banner of the Cross. To Christ will I live, to him will I die, for nought but the name of my Saviour, who has delivered my soul from death, can give me any pleasure. He has led me wonderfully and brought me to Greenland, where he has granted me health till this hour. Now, my Brethren, grow and flourish in the blessed Congregation of the Lord, which he has planted unto himself as an ensign amongst the nations; and which he intends to be a burning and shining light in these last days. Ye are belonging to a people hallowed unto the Lord, let therefore the grace which ye have received be manifest unto all, and be not slothful: for the salvation is great, and the harvest will be glorious, after we have gone forth weeping, bearing much precious seed. I speak to you who have felt the power of the Cross of Christ, who have crucified the flesh with its affections and lusts, and bear in your body the marks of the Lord Jesus. Be vigilant Brethren, and animate one another to go forth unto him without the camp, bearing his reproach. Ye young men, rejoice not that you have trampled the old serpent under foot, for he may yet often bruise your heel: but rejoice that you are hid in the clefts of everlasting love. Take good

heed to the preservation of this your fortress, lest it should be treacherously delivered up to the enemy. Let your loins be always girded about, and your lights burning, and keep the watch of the Lord. We also are determined to do this, for which reason we have called our place *New Herrnhut*. Ye children, who have obtained grace, may you grow therein, for the whole fulness of Christ is opened unto you. So run that ye may obtain, and that your labour may be rewarded. Amen. Remember your meanest Brother at all times in your prayers."

The foregoing letters show plainly, that the Brethren, while anticipating difficulties, were full of confidence in the help of the Lord. He did not put their confidence to shame, though their faith was, during the first five years, tried more severely than either they or their Brethren could have foreseen.

Their proper dwelling-house, for which they had brought materials from Copenhagen, being completed, their next anxious care was, to become acquainted with the Greenlanders, and to learn their language by holding intercourse with them, that they might be able to preach to them the word of Salvation. But just at that time, a Greenland Boy on his return from Copenhagen, had brought over with him the small-pox, hitherto unknown in this country. This disease spread like a pestilence among the people, and raged from September, 1733, to the middle of the next year, in so dreadful a manner, that it seemed to threaten the extirpation of the whole nation, inasmuch, as between two and three thousand people lost their lives in consequence of it. In this inexpressible distress, Mr. Egede was indefatigable in visiting and comforting the sick, and the dying. Sometimes he took the Brethren with him. But in

most places they found the houses forsaken, and dead bodies lying unburied, both within and without, which they covered with stones. Mr. Egede most compassionately received as many of the sick, who had fled to him, as his house would contain: and he and his wife nursed them as well as possible, though to the detriment of their own health. The Brethren followed his example, and cared in the best manner they could for the poor people, who had taken their refuge to them, endeavouring at the same time to administer spiritual advice, as far as they were able to make them understand their meaning, by words and signs. The whole country round New Herrnhut, within a compass of several miles to the North and South, being now almost entirely stripped of its inhabitants, and shunned by those at a distance as a nest of the plague: the Brethren had cause enough to feel their courage damped. Add to this, they were attacked and confined to their beds, by a scorbutic disorder. They could, however, in turns, wait upon one another, and Mr. Egede and his wife afforded them the most friendly assistance. "We are now," (they write on this occasion,) "under a severe trial of our faith, not being able to see a step of our way clearly before us. Amongst the heathen we have not yet discovered the least trace of any thing that is good, no, not so much as a sigh; yea, these poor people find death where life was intended for them. In whatever point of view we consider our own situation, we can discover nothing but misery *within* and *without*. *Without* we do not even feel the corporeal qualification which would enable us to continue in this country: God alone can give us that: for we are laboring under the oppressive effects of disease: though we are inclined to believe that this will tend

to prepare our constitution for future service of the Lord in this climate. We moreover acknowledge it as a peculiar mercy, that this disease has been kept from us till we moved into our dwelling-house.

Within, we have lost every thing that may be considered as springing merely from good will or inclination: even the courage we formerly had to engage in learning the language, is gone from us: nothing, but what is the exclusive effect of grace is yet left us. The Lord knows why he has placed on this post, the weakest and most inexperienced of all his people. But yet we are willing to continue in this trying situation, which presents to our view, nothing but apparent impossibilities, till Jesus himself shall vouchsafe to appear in our behalf, as the helper of his poor servants. Our only care is this, that we may please him: our hope, that God will bring his children in safety through every perplexity and danger: and our joy, that we are remembered by many children of God in Europe.

During this state of uneasiness, they derived no small encouragement from the intelligence brought them by the first vessel from Copenhagen, in the year 1734, that they might expect the arrival of two Brethren, by the ship which would soon follow. These were the Brethren Frederic Böhnish, and John Beck, the former of whom had declared to the Congregation, as early as the year 1731, his wish to go to Greenland; and the latter had felt the same impulse, at the time when the first Missionaries set out for that country. After a long and troublesome voyage, during which, they had to suffer much, in consequence of the mockery and abusive language which they had to put up with from the crew, they arrived August the 8th in safety at New Herrnhut,

to the great joy of the Brethren there. Very few Greenlanders had as yet visited them: they therefore undertook by turns (partly alone, and partly with Mr. Egede, or the trades-people) journeys of a greater or smaller extent to the South and the North, with a view to get acquainted with the Savages, and by degrees to gain their confidence and love, though this object could be more fully obtained by their friendly behaviour and conduct, than by words. In consequence of this, they now received more frequent visits from the Greenlanders, who however were more desirous to obtain small presents, or articles of provision, than to hear the word of God: indeed their hearts and ears seemed as yet quite shut against the preaching of the Gospel.

Christian David now began to think seriously of returning to Europe, having received no other commission in reference to Greenland than merely to accompany the Brethren thither, and to help them at their first settling in that country. Nor had Christian Stach considered his call from the beginning as binding him to spend his whole life among the Heathen. The remaining three Brethren Matthew Stach, Frederic Böhnish and John Beck, entered on their part anew into a solemn obligation to continue the work of the Lord in his strength, with prayer and firm confidence, though they should not be favored to witness any success for many years yet to come, being ready to sacrifice their lives for the sake of the Heathen. On the 15th of March, 1735, they solemnly agreed upon the observance of the following points:

1. We will never forget that we came hither in reliance upon God our Saviour, in whom all the nations of the earth shall be blessed; walking by faith, and not by sight.

2. The knowledge of Christ, as having washed us from our sins in his own blood, and being made the author of salvation to all that believe, shall be the chief doctrine among us, which we are to proclaim by word and by example, according to the grace bestowed on us, and by which we will endeavour to bring the Heathen to the obedience of the faith.

3. We will with diligence continue the study of the language in love, patience, and hope.

4. We will each acknowledge the grace bestowed upon the other, in honor preferring one another, and being subject to each other in the fear of the Lord.

5. We will carefully maintain Brotherly discipline, admonition and correction according to the rule of Christ, and withdraw from any one that walketh not agreeably to the purity of the Gospel, till he shall humble himself before God and the Brethren.

6. We will perform our daily work in the name of the Lord Jesus, and should any one prove slothful in business we will remind him of his duty.

7. Yet we will not give way to anxious cares and say: "What shall we eat, what shall we drink?" but cast our care on him who feedeth the ravens and clotheth the lilys of the field: not forgetting however the words of the Lord: "in the sweat of thy brow thou shalt eat thy bread." After having solemnly bound themselves to the observance of these points they had a blessed participation of the Holy Sacrament together, by which their faith and love was confirmed, and the bond of their union strengthened.

Soon after this event they had to go through a new, and very severe and long-continued trial of

their faith and patience. In the past year a gentleman of rank and opulence, at the Danish Court, had furnished them with the provisions they wanted, but this year they had been altogether forgotten. From the Congregation at Herrnhut they had solicited no help, neither did the Brethren there, know what to provide for them, or how to transmit what might be provided. They were in consequence reduced to a state of utmost need. Their whole stock of provisions for the year consisted of a barrel and a half of oatmeal, half a barrel of peas, and a very small quantity of ship biscuits; out of this pittance they would have had to furnish Christian David with what he might want for his voyage home; had he not afterwards been allowed by the Captain to mess with the sailors. The Danish Colonists at Godhaab pitied them in their distress, but could afford no help, their provisions being also greatly reduced. To complete their misfortune, they were not able to procure much by fishing or hunting, on account of an unusual scarcity of rein-deer, fishes, and birds. They were ignorant as to the manner of catching seals, and the Greenlanders, who found out that they were in distress, declined selling them any of those they caught, except at a very high price, Frequently, when on an excursion of three days duration, they could obtain but half a seal, after using the most earnest intreaties; and when that was consumed they were necessitated to appease their hunger by sea-weed and shell-fish. At length, Providence so ordered it, that a strange Greenlander, of the name of Ippegan, arrived with them from a place at the distance of thirty leagues towards the South, who offered to sell them from time to time as much of his stock of provisions as he himself could spare. The Brethren

now accustomed themselves to eat seals' flesh, and and prepared their scanty supply of oatmeal with train-oil. But the distress was still farther increased, when Tppegan himself began to stay away for a length of time, and at last returned no more to them: then the Brethren were forced by the cravings of hunger, to venture out upon the foaming billows in an old and leaky boat, to the distance of several miles from the shore. Once they were driven by a tempestuous sea upon an island, where they had to remain for four days exposed in their wet clothes to the intense cold. At another time in the month of November, having spent all their strength in rowing against wind and tide, they were obliged to remain for a whole night on a desart coast, where they endeavoured to satisfy their hunger with a small portion of seals' flesh, given them by a Greenlander at one of their feasts; and having in vain sought to find some rest in a hole they had dug in the snow, they were compelled to keep themselves warm by the exercise of running. During these heavy trials, they were exposed to the ridicule and contempt of the Greenlanders: but their confidence in the help of the Lord was not shaken. "We commit our ways to the Lord," such is their declaration in their journal, "We know not indeed what he intends to do with us, and are sensible that still further trials await us; but we firmly believe that the issue will be glorious. For when he has proved us sufficiently, so as to give us a full opportunity to shew that we wish to remain faithful to him, and to the call he has given us, he will grant us to see his glory!"

According to their faith it was done unto them, for they experienced the most unexpected help at

those very seasons when their distress had become extreme. The Brethren had transmitted by Christian David, a letter coutaining a request, which he powerfully supported by word of mouth, namely that some Sisters might be sent them to manage their domestic concerns, in order that they themselves might more uninterruptedly attend to their proper calling. In consequence of this request, in the year 1736, The Widow Sister Stach (Matthew's mother,) and her two Daughters, Rosina, aged 22, and Anna aged 12 years of age, accompanied by Brother George Wiesner, were dispatched from Herrnhut to their assistance, and arrived July the 7th. (In the sequel Rosina was joined in holy matrimony with Brother John Beck, aud some years after Anna married Brother Frederic Böhnish.) The Reverend Mr. Egede, that most worthy man, whose bodily and mental faculties had been much impaired by his fifteen year's hard and apparently unproductive labor in that country, returned by the same vessel to Copenhagen, to enjoy the rest he so much needed and deserved. Christian Stach accompanied him, with a view to give to the Congregation at Herrnhut a circumstantial account of the state of the Mission.

The arrival of fresh assistants, and the letters they had received by them, tended not a little to encourage our Missionaries; but scarcely half the quantity of the necessary provisions having been sent them by that vessel, their wants as well as their labors, were increased, in consequence of the increase of their family. The Lord, however, afforded them seasonable help, according to their need: and the vessel on board of which Christian Stach returned to them, July 6th. 1737, brought them at last a sufficient stock of provisions.

Hitherto they had not seen the smallest effect from their arduous endeavours, to communicate to the Greenlanders, the truths of the Holy Scriptures. Those who came from a distance were stupid, ignorant, and listless: and the little that could be said to them, during their short visits, left no abiding impression. Those who resided at Baal's River, and had been instructed for a number of years, seemed, for the most part, to have grown worse by the advantages they had enjoyed. They were tired of hearing, yea, disgusted with what they heard, and appeared quite hardened. The Missionaries did not remit their endeavours to overcome these formidable obstacles, nor did they cease to pray fervently, that the powerful efficacy of the grace of our Redeemer, might be experienced by these poor people: and this fervent prayer was heard and answered, when in the year 1738, the first Greenlander was awakened by the preaching of Jesus' sufferings. They give the narrative of this pleasing event. "On the 2nd. of June, many of the Natives of the South passing by our dwelling, visited us. John Beck was just then employed in making a fair copy of part of a translation of the Evangelists. The heathen wished to know what were the contents of that book. He read part of it to them, and took the opportunity to enter into conversation with them. Having put the question, whether they had an immortal soul? They replied: yes. He further asked whither their souls would go, when their bodies must die? Some said, up above, others, down below. After setting them to rights, he enquired: who had made heaven and earth, mankind, and every thing visible? Their answer was, that they did not know, nor had ever heard: but supposed it must be some mighty and opulent Lord.

He then related to them, how God had created all things good, and man in particular; and how man had rebelled against him through disobedience, and thereby plunged himself into extreme misery and perdition: but, added he, God had pity upon him, and was manifested in the flesh to redeem man by suffering and dying. In Him, said he, we must believe, if we wish to be saved. The Holy Ghost on this occasion, prompted this Brother impressively to deseribe the sufferings and death of Jesus. He exhorted them with great energy, to consider well, how much it cost our Saviour to redeem us: and to give up their hearts to Him, as his reward, so dearly gained by all that he suffered, and especially by the travail of his soul, which caused his sweat to be as it were great drops of blood, falling down to the ground. He then read to them the history of our Saviour's sufferings on the Mount of Olives. It was then that the Lord opened the heart of one of these Savages, called Kajarnak; who stepped up to the table, and said with a loud voice that trembled with emotion: How was that? tell me that once more, for I would fain to be saved too. These words, says the missionary, which I had never heard from any Greenlander before, pierced my very soul, and affected me so much, that with tears in my eyes, I related to them the whole history of the sufferings of Christ, and the counsel of God for our salvation. Meanwhile the other Brethren returned home from their occupations, and entered full of joy, into a still farther explanation of the doctrines of the Gospel. Some of the Savages laid their hands upon their mouths, as is their custom when much surprised at any thing they hear: others, who had not relish for the subject sneaked away; but some desired that we would teach

them also how to pray: and, when we did so, they repeated our words several times, lest they should forget them. In short, there was such an emotion amongst them, as we had never seen before. At taking leave, they promised soon to repeat their visit, because they wished to hear more of this matter, and to tell it also to their acquaintance. The 18th, we were again visited by many natives of the South, of whom, however, but few seemed inclined to listen to the preaching of the Gospel; but it is evident that on Kajarnak's mind, such an impression has been made, as will not easily be erased: for he is always engaged in meditating upon some portion of Scripture, or some ejaculatory prayer he has heard from us, and he has declared to us that he often feels an inward impulse to pray. Since that time he has repeated his visits to us more frequently, and at last taken up his abode with us. At our conversations with him, he is frequently moved even to tears. He is an extraordinary man; and when we compare his character with that of the other Greenlanders, who can comprehend nothing but what is daily repeated to them, we are astonished at him, for when he has heard a thing, perhaps but twice, he comprehends and retains it in his mind: moreover, he manifests great love to us, and an earnest desire to receive still further instruction; and, when we converse with him, he seems to catch every word with the utmost eagerness. O dear Brethren, how many agreeable hours we are now favored to spend after such severe trials, when engaged with him in conversation or prayer. Help us to intreat the Lord that he would send his truth and light among the whole nation, give them ears to hear, and hearts to understand the word of salvation: that he would hasten his work of grace in the heart

of this firstling, so that according to our hope and expectation, you and we may soon behold his Glory in Greenland, of which we have even now a pleasing anticipation. His name be praised for the little we have already seen; and for his having graciously granted us the favor to obtain, in some small measure, the end of our faith, after five years spent in hoping against hope." The work of conversion became more and more perceptible in Kajarnak, and his family: on which account the Brethren began to give him and his wife, and son, and daughter, the necessary instruction in the fundamental truths of the Christian Religion, preparatory to their being baptized: and March the 29th, 1739, being Easter Sunday, that sacrament was administered to all these persons, by Brother Matthew Stach. Having, before the whole Congregation, answered the questions of the missionary, relative to the reason of the hope that was in them, and promised solemnly to forsake all heathenish customs, to continue residing with their teachers, and to walk worthy of the Gospel: the four firstlings of the Greenland Nation, were dedicated in a fervent prayer, and with imposition of hands, to their only Lord and Saviour Jesus Christ, and incorporated with the Christian Church, in the name of the Father, and of the Son, and of the Holy Ghost. During this sacred transaction, which was accompanied with a powerful feeling of the peace of God, great emotion of heart manifested itself among all those who were present.

VIII.

Powerful experience in the Unity of the Brethren, that Jesus is the Chief Shepherd and Head of the Church.

For SEPT. 16, and NOV. 13.

The unwearied and unremitting exertions of Count Zinzendorf to bring about an union among the members of the Congregation at Herrnhut, separated and divided by difference of opinions and various erroneous views—had, by the grace of God, been crowned with such success in the year 1727, that all unanimously resolved to bury in oblivion those religious controversies, which had hitherto exclusively engaged their attention. They declared their readiness to subscribe to the Statutes which were laid before them on the 12th of May, and by which they became united in one body both as to doctrine and practice. This solemn brotherly agreement necessarily required the adoption of a constitution conformable to its import. On that account the resolution was taken to choose, after the example of the ancient Church of the Brethren, twelve persons, who were to watch, as Elders, over the observance of those rules and orders which all had solemnly pledged themselves to obey. Before the election of these Elders was taken in hand, it was notified to the Congregation that no particular respect was to be had to persons of learning or rank; but that the preference ought rather to be given to such, who, though of the common class, possessed the confidence of most of the inhabitants of the place. No Elder was to feel personal animosity against any

one ; nor ought there to be any well-grounded prejudices against any one who was to fill the office of Elder. For the whole Congregation and all its members should be able to esteem, to love and to obey those that were chosen for that office. The election then took place in the name of God, and it was looked upon as the incumbency of these twelve Elders that they should consider among themselves what might further tend to the welfare of the Congregation, and communicate the result of their deliberations to the same. On May the 20th, four chief Elders were selected from among the twelve, and in this selection the use of the lot was employed, agreeably to the manner of proceeding usual in the ancient Church of the Brethren. The first lot fell upon Christian David, the second upon George Nitschmann, the third upon Christopher Hofmann, the fourth upon Melchior Nitschmann, then only 25 years of age. The last mentioned Brother is worthy of notice. While yet in his own country, he had been very active as a young, cheerful and blessed witness of Jesus in promoting that general and great awakening which took place in the years 1723 and 1724, and having on that account been cast into prison he there endured great sufferings with unshaken constancy. Having been released from imprisonment, he left his country and arrived Dec. 24, 1724, with the rest of his oppressed Brethren who had found an asylum at Herrnhut, in which place he fixed his residence and in retirement earned his livelihood as a journeyman weaver. When in 1727 the Congregation at Herrnhut took in hand the choice of its Elders, and when (as above mentioned) four of the twelve were to be appointed by lot as *chief;* Melchior Nitschmann's name had been left out, because of his youth. But

his name having nevertheless, been put in with the rest, without the knowledge of any one ; when the boy, who drew the lots, read it to the astonishment of the whole Congregation, as the name of one of the four who were appointed Chief Elders ; he himself, on hearing it read, showed no signs of surprize, uneasiness or joy, but simply said, that he could not comprehend why he should thus be chosen, unless it were that God was desirous to have a very poor and altogether incompetent servant. The Congregation, to whom he was well known, not only raised no objections against his election, but even rejoiced at it, considering it as a special interference of Divine Providence, and from the time of his being chosen to fill the Elder's office, they honored and obeyed him as their spiritual father, set over them by the Lord himself. In the execution of his official duties, every thing he did, prospered, through the blessing of the Lord resting, in an eminent degree, upon his labors. It was his daily employment, to reconcile those, who had been at variance, to reclaim the erring, to obviate dissentions, to rouse and alarm the careless, to produce godly sorrow in the hearts of those who were inclined to levity, to comfort the penitent, to promote the growth in grace of all, to love the Brethren and to devote his life to their service. His prayers were marked with no common fervor, and when he entered into his closet to cry to Him, who seeth in secret, his heart was generally so full, that he scarcely knew how to cease making known to Him all his requests by prayer and supplication. He was diligent at his trade, and submissive in his conduct towards his master, but far from being skilful or expert in things relating to business: he was however possessed of a very pene-

trating and clear understanding, which, with great modesty, he knew how to make the best use of on all occasions. In his conduct he was free and open, without levity, humble and meek, without meanness, compassionate without effeminancy, affectionate without trifling, modest without affectation, expeditious without over-hurrying himself, poor without sloth, simple without stupidity, rich in much knowledge without pedantry; in short, as the Lord was in this world, so he earnestly desired to be. The above testimony is given him by Count Zinzendorf, with whom he had formed a most intimate friendship: and though he felt and valued the special attention the Count bestowed on him, and did not fail to show that he was truly sensible of it; yet did not this preference given him, fill his mind with pride or self-complacency, but he loved and esteemed every one of his Brethren, and would often say, that his heart leaped in him for joy as often as he saw at a distance any one who belonged to Christ and his flock. At the commencement of the year 1728, he determined to undertake a journey to Salzburg, in company with his friend Geo. Schmidt, a genuine and faithful Servant of the Lord, with a view to cheer the awakened there with the special consolations of the Gospel. It was to be feared that the fatigues of such a journey would be too much for him to bear, especially since he was labouring under the effects of a phthisical disease, brought on by the cruel treatment he had experienced during his imprisonment—there was also reason to apprehend that he might fall into the hands of his enemies, while on his journey; in consequence of which the Count, the Elders, and all his friends earnestly endeavoured to dissuade him from executing his purpose. But he remained immoveable, and re-

peatedly declared, that he knew he was acting agreeably to the Lord's will. In a farewell letter addressed to the Congregation, he lays open his thoughts in the following manner,—" Peace be with you all, my dear and most highly esteemed Brethren! most of you know the cause of my not appearing personally in your assembly, which is none other than my bodily indiposition, which prevents my having that pleasure. Yet, God be praised, my health is rather improving, meanwhile I can assure you that I do not fail to join your spiritual fellowship with prayer and supplication, and wish that this day may be attended with an abiding blessing for every one of you. O might there be none amongst you who does not surrender himself to God as a living sacrifice, and might every one cast down his crown before the throne of the Lamb, determined not to know any thing save Jesus, and him crucified. May the faithful high Priest Jesus Christ, consume by the fire of his love, whatever is yet displeasing to him, may he take away all self from us, and root out every thing which might injure our souls, and prevent our proceeding in the path of peace, or draw our eyes from the mark set before us. May the Lord grant the full accomplishment of this work and petition both in me and you, to the praise of the glory of his grace. I could have wished to tell you by word of mouth, at your present solemn assembly this day, what induces us to undertake this journey, so that you would yourselves be able to judge that our motives are not improper or superficial: but being prevented from appearing in your midst, I have been obliged to put down my thoughts in writing, in doing which I shall not only express my own sentiments, but also those of that dear Brother who is going to accompany me.

Our reasons are these—first, because we can humbly say, that we have obtained mercy notwithstanding our great unworthiness; and that our Lord Jesus Christ, has ordained us that we should go, and bring forth fruit; and since he himself declares, that a branch which beareth not fruit, is cut down, it is our important concern to beware lest this should be our case, seeing we have obtained mercy. Secondly, we feel an inward conviction and assurance, of our heart before God, that we are doing the Lord's will, and this conviction and assurance we have received after long and fervent prayer and supplication to God. The third reason is : having notwithstanding all this found ourselves still altogether unworthy of taking his cause in hand, we do not so much aim at awakening and edifying others (which is indeed the work of God alone,) as rather at receiving an abiding blessing for our own soul : for we have that full confidence, that our journey will redound to our spiritual advantage, though we anticipate many crosses and trials, which, had we conferred with flesh and blood, would have been strong inducements for us to remain at Herrnhut ; but through the grace of God, we fear none of those things which may come upon us. Let the issue be what it may, we know that we can do all things, through him that strengtheneth us, even Christ. Is not a follower of Christ called to deny himself? Yea, not only so, is not he to be found willing to lay down his life for Christ's sake? We can assure you dear Brethren, that should even bonds and imprisonment await us, we know that we shall be enabled through the strength of the Lord, to remain firm unto the end, so that you will have no cause to be grieved on our account, or to fear that reproach should be brought upon the cause of God.

Such confidence have we towards God, through Christ, not as if we were able ourselves to do any thing, by no means, but our sufficiency is and must ever be of God, Having thus briefly laid before you dear Brethren our thoughts and views, and thereby enabled you to discover that we have no other aim but the extension of the kingdom of Christ, and the salvation of sinners; we entreat you to think of us in love and to remember us in your prayers, especially as our journey is of such a nature, that, as you well know, it is probable we may see each other's face no more: though I have as yet not positive conviction as to that point, which is known only to God: but our minds are prepared and made up in this respect also. Above all, dear Brethren and Sisters, we beseech you to forgive us, even as Christ also forgave you, if we have at any time, or any way, offended or grieved you by our behaviour, while among you. Should you expect from us (and more especially from me the poorest of the poor a declaration of our present feelings, I must confess to you, that I am deeply conscious that I have not acted up to the full import of the duty of brotherly love, in exercising towards you, forbearance, long suffering, kindness, and readiness to serve you, both by day and night, even as Christ has set me the example in his holy life on earth; and thus I may have given offence to one or another among you, forgive me, I entreat you, my trespasses, and permit me to assure you, that I have always felt the liveliest interest in your welfare, and have endeavoured to act accordingly. When I search my heart with care, I can come to no other conclusion of this self-examination, than an open and full confession, that I am truly the meanest of all those that belong to the family of God, the

most unworthy, and the poorest of all the members of Christ's body. I do not say these things to make a show of my humility—God forbid! I know full well that diabolical spirit, which would humble itself to feed its own pride, by the display of humility—but I do say these things as out of the abundance of my heart, which is deeply impressed with the conviction, that these things are so. Yet I know, most assuredly, that I am a member, though a very weak one, of the body of Christ; and my whole mind is bent, through his enabling grace, to do that whereunto he has appointed me. Thus dear Brethren, in the feeling of my weakness and unworthiness, but no less with the conviction that his strength will be made perfect in my weakness, to the glory of his Name—I shall commence my journey. May our heavenly Father cause us to grow in the saving knowledge of his will, that we may be followers of God, as dear children, and walk in love, as Christ also hath loved us! These things have I written under the influence of a heartfelt wish and desire to be present with you on this day of your assembling yourselves together, in the name of our Lord and Saviour Jesus Christ.

Herrnhut,
April 21*st*, 1728. MELCHIOR NITSCHMANN."

On the 27th day of the same month, the two Brethren set out on their journey, and with a view to visit the Bohemian Brethren in the district of Lititz, they took their rout through Bohemia.

Having crossed the frontiers of Moravia, and arrived at the village of Friese, Melchior Nitschmann delivered to the awakened there, agreeably to their

earnest request, a most powerful discourse from John 3, upon the necessity, nature, and effect of the New Birth. Their abode in that village soon became known to the Catholic clergyman at Schildberg: in consequence of which enquires after them were made at every house, and having been discovered, they, with thirty others who had kept company with them, were sent to prison; first to Eisenberg, and subsequently at Schildberg. As soon as intelligence of this event had reached Herrnhut, Count Zinzendorf used all his influence both with the Imperial District-court at Ollmitz, and with Prince de Lichtenstein, the proprietor of the domain of Eisenberg, to procure their liberation—but to no purpose. At the beginning of their imprisonment, they had an opportunity, even in their bonds, to testify of Christ, and Melchior Nitschmann's testimony concerning the reason of the hope that was in him, was so bold and powerful, that his enemies themselves were astonished at it, and unprejudiced minds, among whom were some of the Clergy, were moved even to tears. He finished his course in jail, Feb. 27, 1729, as a faithful witness of the truth, and his remains were deposited in the place assigned for the burial of heretics and malefactors. His companion, G. Schmidt, was not set at liberty till six years after. Count Zinzendorf inserted the following memorandum in his Diary, April 14th, 1729. "This day we received the intelligence that our most beloved Brother, Melchior Nitschman, had fallen asleep in Jesus. To me this afflictive event afforded an opportunity to examine the ground of my hope, for I feel as if one-half of my heart was taken from me, having lost this dear friend of mine." As early the year 1728, the Brethren had felt themselves induced to

take into consideration a new choice of persons to fill the Elder's office. During the absence of Count Zinzendorf, several people, and among them the Rev. Mr. Rothe, endeavoured to persuade the Brethren at Herrnhut to drop the name of Bohemian and Moravian Brethren, and to call themselves Lutherans. By doing this, it was urged, they would avoid many difficulties, and escape from the machinations of their persecutors, they would moreover gain universal love, and be enabled to do much good. These representations gained the approbation of some Brethren, and especially of Christian David, who were now anxious to bring the whole Congregation over to their way of thinking. The Count, who was at that time on a visit at Jena, where a great awakening had taken place among the Professors and Students at the University, was not a little alarmed at the intelligence he received of these discussions tending anew to interrupt and destroy the peace and the rest of the Congregation. He foresaw that the consequence of the proposed alterations, which evidently sprung from the fear of man, and a desire to please man, could be none other than the total separation of a great part of the Moravian Brethren from the Lutheran Church. On that account both he and those of the Moravian Brethren who were with him, protested in their own, as well as in the name of the absent Elders, against all such innovations; and he hastened to return to Herrnhut, where he again succeeded in his earnest endeavours to settle and obviate these new dissentions and errors. October 17th, feeling a particular impulse in his mind, he held, in the name of Jesus, a most solemn discourse on the Hymn: "O Lord afford me light, I'm straying still in darkness"—elucidating his weighty subject still

more fully, by reference to the Words of the Apostle, Gal. 5, 9, 10. "A little leaven leaveneth the whole lump. I have confidence in you, through the Lord, that ye will be none otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be." The consequence of this discourse was a resolution unanimously taken, to retain the name of Brethren and the former constitution. Christian David, who now saw and acknowledged his error, was prevailed on to lay down his Elder's office: and on the 18th of October, the choice of new chief Elders, to fill the place of the former, was taken in hand—when Martin Dober, David Nitschmann, the carpenter, David Nitschmann, the shoe-maker, and Hans Nitschmann were chosen for that purpose; but the two latter resigning their office Sept. 26th the following year, Martin Rohleder and Augustin Neisser were appointed by lot to be their successors. At the beginning of the year 1730 it was again thought advisable to alter the plan hitherto pursued, in regard to the offices connected with the care of the Congregation and its divisions. For several of those who were now filling these offices, began to feel conscientious scruples, lest they themselves should suffer harm in their souls, in consequence of the high regard which was paid them in their official character, and which they feared was carried rather too far. The Count himself was the first who solemnly laid down, March 15th his office as Warden, declaring on that occasion his determination totally to abolish that guardianship of the Congregation at Herrnhut, which had hitherto been vested in him, and had been considered as needful on account of circumstances of external distress; adding that he wished to commit the care and keeping of the Congregation entirely to

God and the bridegroom of his Church the Lord Jesus Christ. As to himself he desired to be and remain only a sharer of the joy or grief of this chosen people of God; to support its cause and institutions with his personal property and influence, if persecutions should arise—but, as to the rest, he would with his whole heart be obedient to the Congregation and its Elders. In the declaration he drew up on that occasion, he expresses himself thus: "If the Congregation stand in need of a patron, such as other Congregations are favored to have. I have the first right to be considered as such—but the Holy Ghost himself must point out him, who is to be made Overseer, or Bishop to feed the Church of God, which he hath purchased with his own blood. Yet Christ himself alone remains the immediate Shepherd and Bishop of souls—if any one wishes to depose *Him*—let him make the attempt—if any should feel inclined to show a stubborn, refractory, or rebellious spirit under his government, let him venture at his peril to do it; if any seek to disturb and persecute us while under his inspection, let him be aware of what it is to persecute *Him*, and to disturb *His* rest. To *you* to *whom* it is given to know the mysteries of the kingdom of Christ, I declare —that I am not your Warden or Guardian, it is Christ himself, Amen." The example given by the Count produced the effect, that all the Elders successively laid down their office in the presence of the Congregation. Augustin Neisser alone was confirmed in his appointment, and Christian David (at that time absent in Livonia) and Martin Linner, (a journeyman baker, aged 27 years) were chosen by plurality of votes to fill with him the office of Chief Elders of the Congregation. At the time when

Martin Linner aud Augustin Neisser were solemnly introduced to the Congregation as their Elders, the following questions were put to them :

Do you know that the first Elders of the Brethren suffered martyrdom at the stake, for the sake of Jesus Christ?

Do you know that three hundred years after the martyrdom of John Huss—to wit, in the year 1715, the Lord himself held a Jubilee in Moravia, and quickened Augustin Neisser to spiritual life ?

Do you know that the building of Herruhut was begun in the year 1722, that is to say, exactly a century after the destruction of the Moravian Church establishment?

Do you know that all the members of the Congregation are the descendants of martyrs; and that its orders, and the grace conferred on the same, must assuredly continue inviolable; the more so as these blessings were enjoyed more than sixty years previous to the reformation, and that therefore, rather than to deprive the Congregation of these privileges, all persecutions should be submitted to?

Do you know, that what has been above advanced does not yet fully delineate the character of this people, and its true and peculiar jewel; but that all may be comprized in this, that they have received a Name, which no man knoweth, saving he that recciveth it?

Are you ready to lay down your life, in boldly confessing that Christ alone is our Head and King?

Will you make it a constant object of your prayers to be kept humble in that high station you are called to fill; will you remain subject to the Congregation, and, while you counsel, direct, and rule

others, will you do it in meekness, and rejoice, though you yourselves should decrease, if but Christ increase more and more?

Will you seek to promote in all, the knowledge of Christ, of his blood and merit; and that sanctification of soul and body, which flows from such knowledge; and will you ground all your instructions, admonitions and decisions, upon this only foundation? Will you follow the Congregation every where, into persecution and exile; yea, into death itself? These questions were answered by them in the affirmative, with great emotion of their hearts: and the day following, they received the hearty and benedictory congratulations of all, at their entering upon their office. Christian David felt himself induced to lay down his Elder's office on the 24th of December, that same year: for he was conscious that he was not altogether qualified to discharge its functions. For the Congregation did not deem it needful that the Elders should be much concerned in the transaction of external affairs: and they were therefore excused from attending to many things of that description. Their special incumbency was to bear the Congregation in general, and its individual members upon their hearts, and to accompany with their prayer and blessing, the activity of the other servants and handmaids of the Congregation. It was theirs to advise, to pray, and to give the final decision in cases of importance, when submitted to their judgement. When the other Brethren and Sisters officially engaged had consulted together concerning any matters connected with their respective stations, these matters were by them clearly laid before the Elders; nor was there any thing considered as decisively settled, till the latter had given their full approbation to the resolutions previously taken

by the former. Martin Linner was at that time considered as the Chief Elder, and Augustin Neisser as an assistant, or Vice-Elder, who occasionally might supply his place. Every month, one of the four Helpers was in his turn appointed to act as Co-Elder, with a view to enable the Chief Elders to keep up their connection with the Helpers employed in various offices. Martin Linner was born at Schoenau, in Moravia, and had been led to the knowledge of the truth while yet residing in that country. Soon after his arrival at Herrnhut, in 1728, he distinguished himself by his ardent love to Jesus, of which he gave full proofs, by a fixed determination to deny himself, taking up his cross and following the example of his divine Master; and by an unwearied desire to lead others to that saving knowledge, which teaches us how to live righteously, soberly and godly in this present evil world. He was, on that account, highly esteemed by the whole Congregation, and having that testimony of all who knew him, that he exemplified in his life and conversation, in a striking manner, the power of the grace of God, he obtained the majority of votes, when in the year 1730, the Elders office was to be filled anew. He was a great advocate for using gentle and affectionate means in the treatment of the souls committed to the care of others; and as he could not but consider the Count's way of dealing with erring or defective minds, as too harsh and hasty in many respects, he stated his thoughts on this subject unreservedly, in a letter addressed to him, in which he expresses himself thus. "It is the sincere wish of my heart, that love and zeal may never be separated from each other in your soul, but rather remain continually and closely joined. The trying of the spirits unless tempered by love, may be

carried too far. Should a brother, who has acquired a discerning eye, by much experience, be led into an error, and on that account be treated with severity, unmixed with sympathizing love; such severity goes beyond its limits, and cannot be made to harmonize with the reproof of the spirit, which his soul must feel within him: for he has learned to distinguish whether the Brother, who deals severely with him, is actuated only by holy indignation against all deviations, or whether there was in his severe conduct, an admixture of human zeal? If the latter should be the case, the reprover loses something of his official weight, because his reproof does not altogether coincide with the mind that was in Christ Jesus; and because it is discoverable in his conduct, that what has been done by him, was done either in a faulty or inadequate manner. May God grant you the Spirit of Wisdom and discernment; may he more and more increase your love to Christ and to his Brethren and Sisters—and cause your steps to be safe and sure. I do not write these things with a view to teach *you*, who are so much farther advanced in knowledge than I am; but only to express my earnest prayer to God, that he would make you *perfect* in every good, word and work, to the glory of his name." In August 1730, Martin Linner undertook a journey to visit the Separatists in the counties of Wittgenstein and Ysenburg, and was received with great respect by people of all denominations, though he did not fail to declare to them, how highly he disapproved of the prevailing error, which led people to pull down an edifice, without building up again, a proceeding which he declared to be totally contrary to the mind of Christ. In 1731, he would not suffer himself to be deterred by his increasing bodily weakness, from visiting his

father, brother and others in Moravia, with a view to explain to them diligently the counsel of God. He obtained permission from the Congregation to pay this visit, after he had solemnly promised not to persuade any one to emigrate out of their country.

Notwithstanding this, a great number of people followed him on his return home, and both they and he were taken prisoners before they left Moravia. The guards however, who had been sent to arrest the others, left him unmolested, and it appeared as if they wished to have nothing to do with him, in consequence of which he was prevailed upon by the earnest entreaties of the rest, to avail himself of the opportunity thus afforded him to recover his liberty: but fearing afterwards that by so doing he might have given offence, he returned again to the place where he had been made prisoner, to deliver himself up to the authorities: he found however, on his return thither, that all had departed, and was obliged to remain at liberty contrary to his wish. When he arrived again at Herrnhut, the Congregation could not come to a satisfactory conclusion concerning this affair, in consequence of which, the following three points were closely examined into by the helpers: First, Whether there was the slightest reason to suspect, that he had, in any way, promoted or facilitated the emigration of these people? Secondly, Whether it was to be conjectured that these people had converted any part of their possessions into money, and had taken that money with them; and if so, whether he had severely reproved them for it? and Lastly, Why, when taken prisoner, he had not remained at his post, and calmly awaited his fate, should it even have been sufferings and death? Martin Linner submitted to these interrogatories with

great meekness, and voluntarily resigned his office while the enquiries concerning his conduct were pending. But the wonder-working hand of God, led all these prisoners safely to Herrnhut, after the lapse of a few weeks; when his innocence, which had been before sufficiently apparent, was fully established, by their unanimous testimony in his behalf, and he now resumed his Elder's office with the same simplicity and obedience which he had manifested before at laying it down, while awaiting the issue of this business. Martin Linner contributed, by his exertions, much towards the establishment of those orders and regulations which were, at this time, laid down, for the observance of the young men and boys, and the aim of which was to further their growth in grace. He faithfully attended to the spiritual course of the Single Brethren's choir; and when their Helper, Leonhard Dober, set out Aug. 21, 1732, for his Missionary station in St. Thomas, he devoted himself completely to their service. He moved into their house, and earned a scanty livelihood by wool-combing, having given up his more profitable baking business to another Brother, who would else not have been able to procure a maintenance for himself. In order to be altogether on the same footing with his Single Brethren, some of whom were very poor, he never slept in a bed, but lay down, winter and summer, on the hard floor notwithstanding his sickly state of health. When his bodily infirmities began to increase, Count Zinzendorf took him into his own house, in the beginning of the year 1733, that he might enjoy the needful nursing care. But the Count being obliged soon after to leave home, Martin Linner removed again, though in a state of great weakness,

to his Single Brethren, wishing to end his days among them, A few days before his departure, he sent for Martin Dober, their Helper, and spoke with him circumstantially and with uncommon humility, about the manner in which he had performed the duties of his Elder's office. February 21st. he still wrote the following lines to the Congregation: "Beloved Congregation: when I look at you the sight gladdens and melts my heart, because the voice of Jesus has been heard in our midst, to teach and to revive us. My most beloved Brethren and Sisters, you know by what wonderful leading of the Lord we have been brought together. I was chosen your Elder, and I know that I accepted that appointment through obedience, but with much fear and trembling. I am sensible that the spirit of the Congregation has supported me in the execution of it. When I begin to examine what faithfulness I have shown, I sink down before Jesus and his Congregation." At these words the pen dropped from his hand through excess of weakness; and leaning back on his chair, he sat awaiting with serene composure the approaching moment of his desolution, uttering once or twice ejaculations, such as these, "my Saviour, thou well kuowest that I love none but thee! I love thee with my whole heart, this thou knowest!" About two o'clock in the morning he exclaimed several times, what glorious splendor! February 26th, while sitting in his chair in the same position in which he had placed himself there, the day before, his Vice-Elder, Augustin Neisser came to see him; and he received him with a smiling countenance. He then began to speak with great earnestness, though what he said was unintelligible to the by-standers. In the 11th. hour it became apparent that his end was approaching,

and the Congregation being just then met together, they were apprized of it, and immediately most fervent prayers were offered up by them, in behalf of their Elder. His fellow labourers now assembled in his chamber, and Martin Rohleder, one of the Co-Elders, imparted to him at two o'clock, with imposition of hands, the blessing for his departure, and while pronouncing these words :—"Now much beloved Brother, depart in peace;" he fell gently asleep in Jesus, in the 30th. year of his age. When the intelligence of his happy departure was announced to the Congregation, they were just engaged in singing a hymn, treating of the consummation and eternal reward of the servants and handmaids of the Lord, with particular reference to this highly respected and beloved Elder of the Congregation. Many tears were shed, while fervent thanks were offered up to the Head of his Church, for the favors and grace he had bestowed upon this his now perfected servant, and the emotion prevailing on that occasion, was of a most uncommon, yea indescribable nature.

On the Sunday after, his mortal remains were carried by the Helpers to the Hutberg, and solemnly deposited in the earth, during the singing of the following hymn :

Christ's followers, who on earth remain
Press on through tribulation :
At last the peaceful port they gain,
And find a full salvation.
Their race completed here,
The Lord collects them there :
The grain of wheat in hope is sown,
To wait the glorious harvest morn.

Firm were your steps, ye pilgrims blest,
While in this desart dreary,
And now you taste eternal rest,
Who here were often weary ;

The Spirit joins above
Those, perfected in love;
The body sleeps awhile in peace,
Till call'd to rise to endless bliss!

With ardent longing we await
The day of consummation,
When He will all things new create,
And come with full salvation.
And Oh, our lot how blest,
With him above to rest!
Meanwhile in faith we onward press,
Relying on the Saviour's grace.

March 15th, all the Elders and Helpers of the Congregation assembled with a view to consult together, what Brother might be proposed for supplying the place of the late Martin Linner. They agreed to appoint by lot three out of the six who were nominated as candidates for the office in question. After a fervent prayer had been offered up by Martin Rohleder, Augustin Neisser drew from among the six names, those of Oettinger, Spangenberg, and John Leonhard Dober. The appointment of these three Brethren was immediately notified to the Congregation; on which occasion all present were called upon to give their votes, whether the choice of one of these to be Chief Elder should be determined by lot, or by plurality of votes. It was then ascertained that of the Brethren and Sisters assembled, upwards of one hundred were for decision by lot, and only eight for determining it by votes; in consequence of which the Congregation were exhorted to make this a subject of their prayers, and to leave the decision of it to the Lord. March 26th a prayer day was held, the meetings of which commenced at six in the morning: and at half-past nine the lot was drawn by a child, and fell upon Brother Leonhard

Dober; after fervent supplications had been raised imploring the direction of the Lord in this important transaction. The vocation to fill the Elder's office was immediately transmitted to this Brother, who was at that time in the Island of St. Thomas, whither he had gone in company of Brother David Nitschmann, to begin the Mission among the Negroes there. Leonhard Dober, having pursuant to his call, returned to Herrnhut, where he arrived February 5th, 1735, was solemnly introduced into his office, on the succeeding prayer day, February 12th; on which occasion the Count spoke with much energy concerning the importance of the office entrusted to him, and the manner in which it ought to be administered. He reminded Brother Leonhard Dober of the injurious consequence that might ensue, if an Elder were not willing always to be under the guidance of the Holy Spirit, and had not always that mind which was also in Christ Jesus. For should self-complacency take place, and prompt him to forget that grace alone can enable him to perform the duties of his office, his fall might be like that of Lucifer. Should he on the other hand begin to yield to despondency, in consequence of the weighty charge incumbent on him; his case might be like that of Moses, with whom God was much displeased, because he gave way to doubts, though he had a positive word of the Lord given him for his direction, and encouragement. He then afforded Brother Leonhard Dober an opportunity, by answering a few important questions which he laid before him, distinctly to declare his mind and sentiments; and this having been done to the satisfaction of all, the Count promised to him in his name, and that of all the Helpers, yea the whole Congregation, reverence and obedience, and all joined in commend-

ing him in prayer to the Lord. At the conclusion of the whole transaction, the Brethren and Sisters expressed their congratulations and good wishes by verses suited to the occasion. Leonhard Dober discharged the important functions of his office with great faithfulness and assiduity. The devotedness of his heart to our Saviour and his cause, his upright character, his clear understanding, and sound judgment, his serious and yet affectionate demeanor in his conversation with all, gained for him universal esteem. He was one of those Brethren who were utterly averse to all kinds of extremes. His knowledge of the Scriptures and acquaintance with Church-History enabled him to guard against many mistakes, which he might else have committed in the performance of his duties. He was inexorable towards people, who had once been members of the Congregation, but who having been excluded because of their wilfully offensive conduct wished to be re-admitted; if their desire to return appeared to him to have no better foundation than that of Ahab's repentance. He also shewed a degree of rigor towards persons of an unupright character, or those who could never come to any fixed determination, because he considered it as the duty of all that were joined to the Congregation, to know why they were thus joined, or, if they knew it not, to give up their connexion with the same. But towards those who having transgressed, acknowledged their deviation, he manifested the greatest possible sympathy, comforting the distressed, supporting and counselling them according to the nature of their case, and acting as their Intercessor with others. The discharge of the functions of the Elder's office became from year to year difficult and intricate in proportion as the Church of

the Brethren enlarged its boundaries in Europe, yea extended them to distant quarters of the globe. This extension of the Church changed the very nature of that office, so that the Brother who held it, was no longer simply the Chief Elder of the Congregation at Herrnhut, but the General Elder of the other Congregations and Settlements, which, by degrees, had sprung, and were still springing, from that Congregation.

During his administration of the Elders' office, the following Congregation places were settled, Pilgerruh in Holstein, Heerendyk in Holland, and Herrnhaag in the county of Ysenburg. Other Missions among the heathen soon followed the first to Saint Thomas and Greenland, namely to South Carolina, Georgia, Surinam, Berbice, Guinea, South Africa, and Ceylon. The first connexions with the Oriental Churches were formed. The Brethren had become acquainted, by means of visits and messages, with many persons of all ranks, in Germany, Holland, England, France, Switzerland, Denmark, Sweden, Livonia, and Pennsylvania, in consequence of which, Societies were regulated in many places, for instance, in London, Amsterdam, Berlin, Jena, &c. Much had thus been done, and much was still in the infancy of its existence; for the Work of God which had been intrusted to the Brethren, to be carried on by them among all the denominations of Christendom, continued in a constantly increasing and progressive state, in spite of all oppression and resistance from without. Each separate Congregation had its own Elders, Helpers, and other servants and handmaids, whose services were essentially required for its internal and external well-being. The direction and connexion of the whole, depended upon the so called

Pilgrim Company: that is, on Count Zinzendorf and his fellow Ministers, who continued to reside with him and his family, after he had, in 1736, received the injuction from Government, not to remain in the Saxon territories; in consequence of which he changed his place of abode from time to time, residing by turns, in Wetteravia, Frankfort on the Mayne, Berlin, Geneva, and London. Of this Pilgrim Company, Leonhard Dober was a member, by virtue of his office as General Elder; and it was expected of him, that he should keep in close connexion with every Congregation, its Choirs and Institutions; with every Missionary Settlement, yea every place where Brethren were to be found; so that he might interpose his timely help or advice, if he perceived any declension from the mind of Christ, or the fundamental principles of the Congregation. Every one was at liberty to refer his case to him, and when in distress or need to seek counsel from him. More especially had the Brethren and Sisters employed in our Saviour's service, in and out of the Congregation, a right to apply to him in all their concerns. His peculiar province in the Conferences was, that he should not only obtain a clear conception of every matter in question, with the reasons for or against it; but that he should also carefully attend to the voice of the Holy Spirit in his heart. Leonhard Dober bore, for some years, the oppressive burden of this office: but at last he found that burden too heavy, and was induced, towards the end of the year 1740, to request his dismission from his office, which he did in a letter addressed to the members of a Synodal Conference, which was held at Marienborn from the fifth to the thirteenth of December: this letter contained the following:

Dearly Beloved Brethren and Sisters,

As you are this day treating in your Conference of the affairs of individual persons, I would humbly request you to consider before our Saviour, whether it would not be better for me to lay down my Elders' office. Some of you know that I have for a considerable time past, entertained that thought; but you are well aware that our Saviour's will must always decide all our transactions. My only request, therefore, is, that you would seek to know that will, in the manner customary among us, and I shall await the decision with an obedient and willing heart.

I am, your unworthy Brother,

LEONHARD DOBER.

The request contained in this letter could not immediately be granted: but the trying circumstances he had soon after to experience at Pilgerruh, caused him to be still more intent upon seeing the accomplishment of his wish to be released from the burden of the Elders' office. The circumstances here alluded to, were these. The members of the above mentioned Congregation, had been compelled by the Danish Government to renounce all connexion with the Congregation at Herrnhut, and Count Zinzendorf. But most of them found the separation to which they had been forced intolerably greivous, in consequence of which, they had sent deputies to the Synodal Conferences, which were held at Marienborn and Gotha, and earnestly requested to be re-united to the Brethren's Congregation. Negotiations had therefore been entered into with the Danish Court; and as these proved fruitless, no other choice was left to the inhabitants of Pilgerruh, than to emigrate. Leonhard

Dober having repaired thither in 1741 for the purpose of effecting and arranging the intended emigration, met with violent opposition from Martin Rohleder, who had been the Elder of that Congregation, and who now, in conjunction with the few, whom he had gained over to his side, resisted the departure of the rest, and caused great confusion and division among them. Though his design was in the end frustrated, as he could not prevent the emigration; yet Leonhard Dober felt himself deeply wounded by his open and obstinate resistance, and this induced him to insist at the very next opportunty that might offer, upon obtaining his dismission from the Elders' office. This opportunity was afforded him by the Synodal Conference, which was held in London from the 11th. to the 23d. of September. In June and July of the same year, the Count had held a Conference with his fellow labourers, at which a plan had been devised for the chief management of the affairs of the Unity; this management was committed to the two Bishops, Polycarp Müller and John Nitschmann, who with some other Brethren were to constitute what was called the General Conference. It was still thought necessary to hold a final Conference in London, previous to the Count's departure, and the following persons were by lot, appointed to be present at it. *Count Zinzendorf* and his Consort and eldest daughter *Benigna*, who was to accompany her father to North America, *Frederic de Watteville*, *Leonhard Dober*, *Anna Maria Larvatsch*, Chief Elder of the Sisters, *David Nitschmann*, (who was afterwards chosen to fill the office of Syndic) *Spangenberg* and his wife, and *Rosina Nitschmann*, wife of Bishop Nitschmann. To avoid all interruptions which might be occasioned by visiting friends, the Count chose a house in Red Lion-street, where he did not usually

reside, for holding the meeting of this Conference. In Spangenberg's life of Count Zinzendorf, we find the following account of this Conference: "We were so abashed in the consideration of the important subjects, relating to the inward and outward well-being of the Congregation, that we had no time or inclination to meddle with any thing else; and there was scarcely one point, connected with the work, the Lord himself had entrusted to the Brethren's Unity, which was left unnoticed, or was not carefully enquired into in his presence. The whole *tree* of the Congregation was examined, with its roots, branches, leaves, blossoms, and fruits; and every thing that might either hurt or further his growth or fruitfulness. The discussions of all these subjects, were carried on with the greatest freedom, and without respect of persons: for our only concern was to know what would be most pleasing to the Lord, with a view to do it faithfully and in simplicity. God our Saviour graciously manifested to us his will, in reference to those subjects, which in one way or the other perplexed our minds, and granted us his direction and support. We felt the assurance in our hearts, that he was truly in our midst, according to the promise given to his disciples, "Lo, I am with you always, even unto the end of the world!" One of the chief subjects for the consideration of this Conference was, the manner in which the General Elders' office, which Leonhard Dober now wished to resign, might be filled: and this proved the occasion for that important event, when the Shepherd and Bishop of souls was pleased to give to his servants the assurance, that he himself would take this office, as his own, and himself assume the special government of the Brethren.

The minutes of the Conference relate this event as follows: "On the fifth day of our conferential meetings, the observation was made, that Brother Leonhard Dober was not altogether possessed of the necessary gifts and qualifications, for performing all the duties of the General Elders' office, though he deservedly enjoyed the highest respect and esteem from every one. The nature of the office itself, it was stated, had been greatly changed; as formerly it used to be considered the most active of any; but the present constitution of the Congregation, since the appointment of Bishops and Overseers, whose particular province it was to be active in every respect, had stripped the Elders' office of its prophetical (ministerial) complexion, and placed it entirely on the basis of what belongs to Priestly functions. In consequence of which Brother Leonhard Dober would be obliged, either to restrain his activity against his will, and thus remain in a state of comparative idleness; or introduce his activity and prophetical gifts into his office, by doing which he would necessarily connect something of a papal and unlimited authority with the execution of it; whereby that office would render those who discharged its functions, formidable and odious to the Congregations and their Laborers, whereas the Elders were intended chiefly, and on all occasions, to act as peace-makers. Brother Leonhard Dober's more proper sphere, it was supposed, would be that of General Helper. These were the conclusions drawn on that day, from a view of the nature of the Elders' office, and Brother Leonhard Dober rejoiced that he would now be able to serve our Saviour more according to the gifts bestowed on him; but on the next day, being the 16th of September, he addressed a letter to the Confer-

ence, in which he requested to be allowed *not* to undertake even that office (namely, that of General Helper) or that, at least, the lot might be used to decide concerning his acceptance of it. The Conference on receiving this letter, felt much straightened at first, and very serious enquiry was, what should now be done? It was evident that there was no one who could undertake the Elders' office, and it appeared no less plain, that if no one were found to be General Helper, that special plan would be frustrated, which our Saviour was evidently pursuing with the Congregation, and the chief object of which was, that it might never degenerate into a mere sect. When we were going to discuss more fully the subject of the Elders' office, all of us, and at the same time, were led to think of our Saviour himself, as the only one to whom it could be committed. Previous to any further discussions, we opened the Text Book for the year 1742; and in so doing, were directed to the following Texts: on the one side, "I stand at the door and knock." Rev. 3, 20, and on the other: "Thus saith the Lord, the Holy One of Israel and his Maker, "Ask me of things to come, concerning my Sons; and concerning the work of my hands command ye me!" Isai. 45, 11. Our resolution was taken that same moment, to accept of none but him as our General Elder, and he gave us to feel in a most gracious manner, that he approved of our resolution. That day happened to be the Congregation-day, and in looking at the Text for the same, we found it to be: "The glory of the Lord came into the house." Ez. 43, 4. We requested and received permission to sing: "Come then, for we belong to Thee, and bless us inexpressibly." The question which we had been considering, was not

whether our Saviour were indeed the Shepherd and Bishop of our souls in general; but our chief and only concern was this: that he would condescend to enter into a special covenant with his poor Brethren's people; take us as his peculiar property, and notice all our circumstances, whether more or less important, with a view to afford us help in all; that he would, in an especial manner, watch over us, and vouchsafe his presence and counsel to each individual member of the Congregation; in short, that he would do all that in perfection, which our former Elder had done among us in much imperfection and weakness. We promised, on our part, that we would love and honor him as our Elder; and through his grace keep up an uninterrupted and confidential hearts' intercourse with him: that we would childlikely obey his will and direction, choosing no man as our Head in spiritual matters; but cleave to Him with full purpose of heart, though all others should forsake him, in these degenerate evil days." (See Spangenberg's life of Count Zinzendorf) The public annunciation of this important event was fixed for the 13th of November, and it was moreover determined, that on this occasion, when the Brethren's Congregations would pay their homage to Jesus as their Elder, a general pardon of their offences should be offered to those who had left the Congregation, because their conduct had been offensive to the same. The necessary resolutions were passed as to the management of those concerns which had been hitherto connected with Leonhard Dober's office as Elder, and the Count's as Warden; and all offices which had a general reference to the service of the Unity at large, were regulated and supplied anew. September the 30th, the Count wrote the following circular

letter, addressed to all the Congregations, while detained at Deal by contrary winds on his voyage to Pennsylvania.

"*Ye Congregations of Jesus!*

I feel great joy in being able to address you thus; for surely you are the Congregations of Jesus, more especially since he did condescend, on the 16th of September, to take upon himself the Elder's office among you; an office which has been held by three witnesses of his successively; one of whom finished his course in prison, the other, previous to his departure out of this life, concluded his official activity with an apostolic farewell addressed to the Congregation, and the third, influenced no doubt not only by the humbling view he had of his own insufficiency, but also by a prophetical conviction, that it was now time to give up his place to Jesus himself, after fruitlessly endeavouring towards the end of last year, to conclude his labors by means of a letter, significant of his wish to resign his post; has now in reality and fully laid down his office. However, the time is not yet come. dear Brethren and Sisters, that it would be possible to congratulate you, as is meet, upon events of this description. I know indeed that your mind is in general upright and sincere; and the Spirit of the Lord pervades the Congregation at large; but there are also individuals in all the Congregations, with whom no one knows how to deal. If Elders have occasion to oppose such men, they rebel against them (yet ought the Elders' office to remain inviolate) and thus, scenes like those when Korah revolted, take place, and no one ventures to interpose. As long as affairs remain in this state, it is impossible to commit the General

Elders' office to any man; for he would only be set for the fall of souls, without having it in his power to raise them again. I do indeed believe that our Saviour intends to convey to us, by means of this alteration, a serious reproof; yet, I esteem it a most blessed and joyful event, that the Head of his people and of all believers, is pleased to take upon himself, exclusively, the care of our small and defective Church. Our late General Elder, will himself, experience the first blessed effects of it: and I think that the remembrance of his faithful labors and care, should ever remain alive among those who have been, or in future shall be benefited by his services. I have composed in your name the enclosed hymn, in honor of our future Elder: "Welcome among thy flock of grace, With joyful acclamation, &c.; and you will sing this hymn to his glory, on the day when you are called upon to commemorate this event. And now, Brethren, I commend you to the Lord, in whose service I feel truly blessed. Lord Jesus, by thy death, whereon we trust by faith; Thy wounds and pierced side, Thy agony and sweat, Preserve the Church thy Bride, Till thou com'st again; Prince of Life, once slain! I am your poor servant

ZINZENDORF."

The Diary of Herrnhut contains the following account concerning the particular memorial day, which was celebrated both at Herrnhut, and Herrnhaag, on the occasion of the annunciation of the important event of our Saviour's having taken upon himself the Elder's office, in the Brethren's Congregations. "October 26th, we received letters from the Countess and Bishop Müller, containing the important intelligence, that our highly esteemed Bro-

ther Leonhard Dober, had resigned his General Elder's office, and that our Saviour, who is our only Lord and Master, had condescended to take upon himself in future, the concerns of that office. On the 11th of November, which was our usual prayer-day, notice was given, that on the following Monday, the 13th of that month, a special prayer-day should be held, in consequence of weighty events connected with the affairs of the Congregation, and the extra-ordinary favor bestowed on our little flock, by the Lord himself.

Sunday evening Nov. the 12th, the Congregation was once more reminded of this subject. The minds of all were in a state of silent and humble expectation, looking forward to some special token of the Lord's favor towards them. Most of those whose conduct had brought upon them in one way or other the application of Church-discipline, felt an inward powerful impulse to humble themselves, and with tears to seek pardon and restoration. Our feelings in general were something like those of the Israelites in the wilderness, when commanded to be ready against the day on which the Lord would manifest his presence among them.

Monday, the 13th of November was the day on which we vowed to the Lord and Elder "Due allegiance now and ever." It would perhaps be most proper, and most congenial to our feelings, not to attempt a description of the solemn proceedings of that day; for no pen can delineate the feelings of our hearts, and the abundance of that grace which then manifested itself in our Congregations. A few words must therefore suffice to give a general outline of the principal circumstances connected with this day's celebration.

In the morning from seven to nine o'clock a meeting of the Congregation Council was held, at the conclusion of which we intreated the Lord to be with us in an especial manner on this day. At ten o'clock the sound of trumpets called the whole Congregation together to assemble before the Lord: the Hall was on this occasion so crowded, that there was scarcely room sufficient for the numerous company that had come together. After the singing of some verses the brief Declaration, drawn up by the Count, concerning the new General Elder was communicated and explained; soon after which the more extensive letter, he had written and addressed to all the Congregations was read, and the general pardon offered to all who had formerly belonged to the Congregation, but were now excluded or under the exercise of its discipline was proclaimed in the following words: "Since it hath pleased the Saviour of the World, Jesus Christ, our Lord and our God, in his abundant grace to take upon himself in future the special care of this his small defective flock, which he has purchased with his own blood; so that he will now attend to the concerns of his people, without employing the intermediate labor of a General Elder, but Himself will be and remain our only and universal Elder: it hath also been his good pleasure in his unmeasurable love to announce on this day, as the Head and Lord of all our Congregations, a general pardon of those sins and offences which have been committed against his Congregation or its individual members. In his name therefore, the name of Jesus Christ, our only Elder, our Lord and our God, we declare to all those who have forsaken the Congregation,-all, who have erred or have been seduced, and all who are at present under the discipline of the

Congregation, the Lord's gracious pardon of their offences, committed against his flock, and assure them at the same time, that we on our part most heartily and fully forgive them all. The door of re-admission is opened this day, to all who will avail themselves of this amnesty (or pardon) of our most gracious King, Lord, Head, and only Elder! May He and His Spirit cause the grace he has conferred on those that have offended and erred, to be productive of blessed consequences. We, his children, add our most hearty Amen. Amen, Lord Jesus, Amen!" The feelings of the Congregation, during the whole of this solemn transaction, cannot be expressed in words. The very first letter, announcing that our Saviour had undertaken the office of Elder in the Congregation, produced deep astonishment, and the power of the Lord, so overcame every soul, that man's reason was completely overpowered, and not one was found, either stranger or inhabitant, who felt a single scruple or doubt, concerning the truth of this astonishing subject. When the first amazement had subsided, tears began to flow, and in such abundance, and without any interruption during all the solemnities of the day, that such a general and deep emotion, as then prevailed, has surely never before been witnessed. The declaration of the general pardon, had also its immediate effect upon those, who were concerned in it; all who were then under discipline, or had offended, and who heard this declaration, availed themselves of the pardon and restoration thus offered to them. After the general absolution, the hymn, "Welcome among thy flock of grace" was sung, a hymn which the Count had composed expressly for the celebration of this day. The whole Congregation then sank

down before our Saviour, to do homage to him as their Elder. Floods of tears were shed, while with fervent supplication we surrendered ourselves to his constant care and protection, as our only and everlasting Elder: and after the singing of a hymn of praise, the Congregation separated for a time. The first part of the solemnities being thus ended, all those who had been excluded, or given offence, made their application for being restored to the respective Choir Labourers. Much grace seemed to prevail among them all, and many tears were shed by them. Even some who had remained for ten years in a cold and lifeless state, came and confessed their sins. It was indeed apparent that an extraordinary measure of grace had been poured out upon the whole Congregation, for the hearts of all were filled with humility, love, and cordiality. In the afternoon the respective Choir Divisions, had their meetings, in which those of the excluded who had signified their wish, were re-admitted,to their fellowship with the Congregation. The children met at six o'clock, and were told what office the Lord had undertaken to perform in the Congregation, and how he had offered his gracious pardon, to all those who had offended. They were reminded that they likewise were interested in all this, and that to them also, free and full forgiveness should be granted, in the name of Jesus, for all they might have done amiss, if they would but uprightly confess their faults ; for doing which, an opportunity should be afforded them. The children then knelt down to adore their Saviour, during a general emotion of their hearts, the effects of which became sufficiently apparent in their subsequent conduct.

The second part of the general solemnities of this day commenced at seven o'clock in the evening.

A discourse was held on the daily word for the day, "Feed thy people with thy rod, the flock of thine heritage, as in the days of old." Micah 7. 14; and at the conclusion we commended in earnest prayer to the Lord our Elder, his Congregation, entreating him to take us into his constant, yea everlasting care. The company of Intercessors consisting of about a hundred persons had afterwards a Lovefeast, at which some matters were discussed which could not with propriety be laid before the Congregation at large. To conclude the solemnities of this day, all the Brethren and Sisters divided among themselves the cup of thanksgiving, and covenanted anew with our Saviour as our Lord and Elder, and with his whole Congregation, the direction of which he has for the present committed to the Pilgrim-Company, from which we will never separate ourselves, but rather consider all schism, whether of a greater or smaller extent, as an abomination in the eyes of the Lord. This transaction also was accompanied by a special perception of the grace and presence of our Saviour, the impression of which must remain indelible.

Some Brethren were led to notice in the course of the day, the phenomenon of a rainbow in the clouds, and the impression thereby made upon their minds was such that they could not help considering its appearance, as an emblem and token of grace and favor from the Lord.

Here we conclude our account of the 13th of November, though a very great deal of what might still be said concerning it, is left unnoticed in this narrative. But who can rehearse or number the wonderful works the Lord hath done for his People.

Let then expressive silence,
As in his awful presence,
Proclaim his matchless praise!
He, *only He* shall lead us:
As Shepherd he will feed us,
And safe-guard us in all our ways.

The Appendix to the account of the celebration of the 13th of November contains the Hymn, "Welcome among thy flock of grace," &c. for which see Hymn Book, N. 710. p. 196.

Errata.

Preface p. ii. l. 14, for Congregaiton, read Congregation
" p. iii. l. 8. phenonemon read phenomenon.
p. 7. l. 29. for Schaffhausen, read Schaffhansen
p. 11, l. 9, for Melchier, read Melchior
p. 13, l. 18, he is omitted
p. 18, l. 7, for cause, read conrse
p. 19, l. 9, for Leubi, read Leube
p. 22, l. 35, for The read They
p. 24, l. 15, for Lenha, read Leube
p. 45, l. 6, for presentors read precentors
p. 65, l. 7, for their, read there
p. 65, l. 31, for Sissa, read Lissa
p. 67, l. 16, for Leubi, read Leube
p. 68. l. 11, for their read there
p. 68, l. 32, for in this, read thus
p. 72, l. 2. for congregations read congregation
p. 72, l. 30, for Jahlansky, read Jahlonsky
p. 75, l. 10, for awricular read auricular
p. 78, l. 17, for Kremsin, read Kremsir
p. 88, l. 15, for there read their
p. 92, l. 2. for Melchoir read Melchior
p. 92, l. 4, for Schwenkfelde, read Schwenkfelder
p. 92, l. 23, for Melchoir read Melchior.
p. 97, l. 30, for Bonish, read Boehmisch
p. 115, l. 5, for from, read form
p. 116, l. 22, dele and
p. 135, l. 3, for in read on.
p. 157, l. 2, for perceptable read perceptible
p. 157, l. 5, for Chaplin read Chaplain
p. 176, l. 27, for lilys, read lilies
p. 177, l. 31, for Tppegan read Ippegan
p. 178, l. 1. dele and
p. 178, l. 4, for Tppegan read Ippegan
p. 181, l. 34, for not read no.
p. 187, l. 28, for phthisieal read phthisical
p. 192, l. 5, for enquires read enquiries
p. 192, l. 34, as, omitted.

Printed by Thomas Cunningham, Ashton-under-Lyne.

DATE DUE

[illegible] 70			
GAYLORD			PRINTED IN U

BX8565 .M53
The memorial-days of the renewed Church
Princeton Theological Seminary-Speer Library
1 1012 00045 0991